

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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State missions gifts bring hope, like sunrise

By Bill Causey

Once upon a time on a snowy evening I sat alone in the church office. Being the last to leave that day, I, of course, picked up the phone when it rang to hear a mother say that they would have no Christmas at her house. She and her son could accept that, but she couldn't stand to see her son cold and just wondered if it were possible to get some coal for the fire they burned when they could.

A godly layman had come by that day to leave some money. "Just in case," he had said; and here was the case!

I can still remember the sound of my tires crunching down that frozen road which was normally just mud. There were groceries in the back seat and, as importantly, two bags of coal. The freezing air burned a little as I pulled my gifts from the car and made my way to the door of the small house several times. I even felt kind of important as I thought of appreciative smiles behind the door. I knocked.

And the door did open — and I was looking into the frail face of a boy about 10. He was barefooted, his flannel shirt was wet, as were the cuffs to his trousers. He hurriedly returned across the dirt floor as close to the fire as he could get. I say fire; it was really one end of a (wooden) board feebly burning and so used as to last all night long if possible.

Suddenly I wasn't so important and this was no fun! I was looking into the very face of real need. Sure, they were glad to get what I brought but not overjoyed. They were humble, but self-respecting, and found no pleasure

in either asking for or receiving what I had brought. In fact, I never saw the mother; only that skinny boy. And I can still see him silhouetted against that pale fire drawn as far into that flannel shirt as he could get. He focused my understanding of what we as God's children are trying to do.

This is what church and missions and offerings are all about! When you give to State Missions we promise you that we can translate your gift into a meaningful action like the one described above.

There will be new churches started, little boys will receive indelible impressions at Central Hills Retreat Center and Camp Garaywa will build itself into the life of a girl destined for Christian womanhood. A disaster victim will receive hot food and help from Mississippi Baptists even though their tragedy may be a long way from here. A prisoner at Parchman may find Jesus, and in Jesus a disadvantaged child gets a glimpse of a better way to live. In them all a new hope comes like a sunrise calling them in turn to help bring the world to Jesus.

This is what the Margaret Lackey State Mission Offering is all about. Mississippi's goal is \$567,500, and every penny is needed. It's going to take the best all of us can offer to bring the world to Christ! Please help us! We promise to be good stewards of what you send. Every church must help — I believe every church will. This is missions; and Mississippi missions at that!

Causey is executive director, MBCB.

Jerusalem church rises from ashes

JERUSALEM (BP) — After destruction by arson and a five-year legal battle to rebuild, Narkis Street Baptist Church in Jerusalem finally is rising from the ashes.

The original chapel, built in 1933, burned in 1982 in a fire authorities attribute to extremists wanting to banish Christianity from Israel. No arrests were made.

The new building, still a shell of concrete and brick, stands a few yards from the site of the charred remains. The congregation weathered more

than five years of delays, court hearings, and negotiations before an official building permit was issued last year.

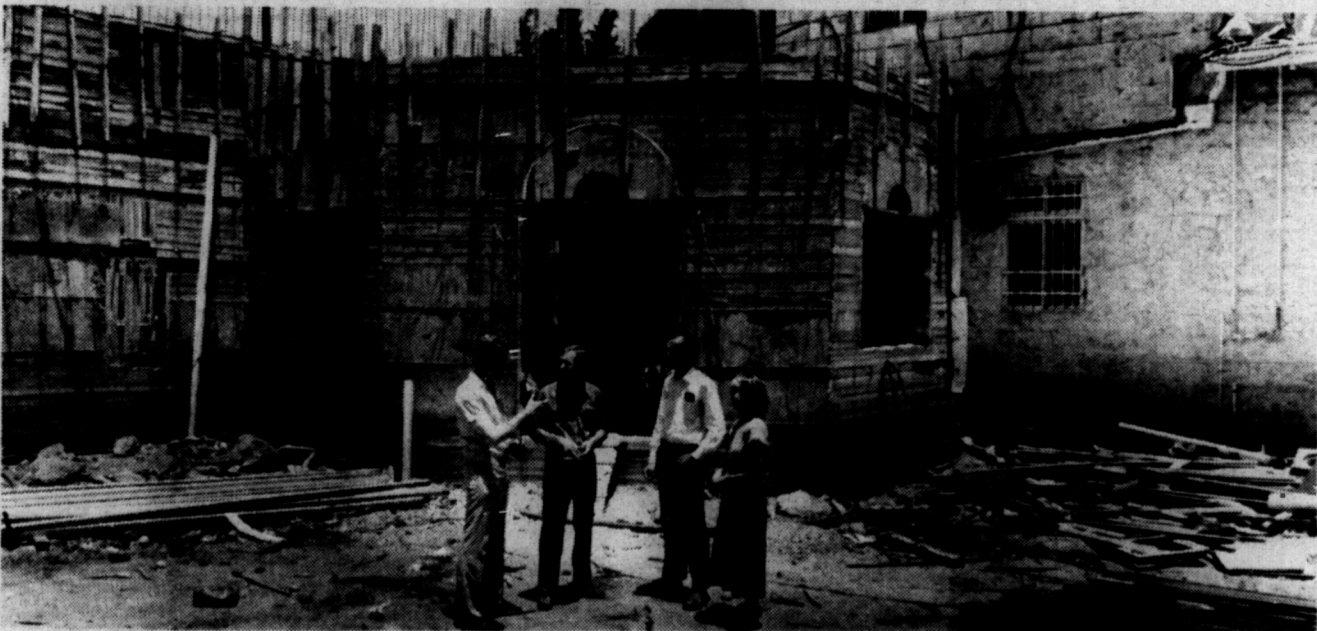
Also on the grounds are the "tent" — a structure with walls of tin topped by fencing and a plywood roof that has been the congregation's temporary place of worship — and Baptist House, a ministry center and bookstore.

The building program still faces an uphill financial struggle before it will be completed, said Pat Hoaldrige, the congregation's pastor and a

Southern Baptist representative in Israel.

In giving approval for the building, the government set requirements not generally placed on public buildings, lest the congregation's spirited services offend Jewish neighbors. "Construction must guarantee soundproofing — thick walls, insulation and a specially designed ceiling, all of which raise the costs," Hoaldrige said.

The original construction estimate of \$800,000 has risen to more than \$1.1 million.



DESPITE DELAYS — Leaders of Narkis Street Baptist Church in Jerusalem stand before the new building that will replace the original chapel destroyed by arson in 1982. The congregation received a construction permit in June 1988 after more than five years of negotiations with Jerusalem and Israeli

authorities. Left to right are Chuck Kopp, church elder; Southern Baptist representative Pat Hoaldrige, pastor; Joseph Vos, church secretary; and Southern Baptist representative Judy Hoaldrige. (BP) PHOTO By Mike Creswell

Tainted grapes in Chile didn't poison missions

By Art Toalston

TEMUCO, Chile (BP) — Remember the two Chilean grapes found tainted with cyanide in a Philadelphia port earlier this year? "People in the United States cannot comprehend what the incident did to the Chilean economy," said Francis Smith, a Southern Baptist missionary based in Temuco, a metro area with more than 200,000 people.

The grape scare quickly faded from U.S. headlines, but not in Chile. Newspapers there continue to report on theories about who sabotaged the grapes and why the United States overreacted — in the opinion of most Chileans — by banning Chilean fruit for a short but costly time. Estimates of the economic loss to Chile range from \$100 million to \$300 million.

Missionaries braced themselves for flak from Chilean friends, neighbors, and co-workers, but soon saw that no relationships had soured.

"The Chileans handled it with a very, very gracious attitude toward the United States," recounted Joe Dillon, another Southern Baptist missionary based here.

Protesters gathered in front of the U.S. embassy in Santiago, but on a larger scale, Dillon said, "the country

went on a publicity campaign to prove to the American consumer that Chilean products are good products." Grapes and other fruit were distributed to public schools throughout Chile. Children were shown on TV eating the grapes — as was the country's president, Gen. Augusto Pinochet.

Church members, some with relatives among the 20,000 Chileans put out of work by the incident, nudged their missionary friends with good-natured joking.

"How are you enjoying the grapes?" they would say. Then they became serious and asked, "From an American standpoint, what information are you getting? What do you think?" If this had happened in a lot of countries, we might have had to curtail ministry, Dillon continued. "There was real maturity on the part of church members. They know we're not here as a representative of any government, but just as a representative of Jesus Christ."

"The church people don't see us as gringos," said missionary John Gilbert, also in Temuco. "They see us as persons."

Art Toalston writes for the FMB.

Editorials . . . by Don McGregor

A sad chapter

The abortive attempt to fire Lloyd Elder, the president of the Southern Baptist Sunday School Board, had to be one of the saddest chapters in Southern Baptist history. Elder is one of the most able people among us, and surely he had done nothing deserving of being fired.

In fact, he didn't get fired; but the attempt to accomplish that must have been a devastating situation.

Top executives in several Southern Baptist agencies have been placed in such circumstances as to wonder about their continued tenure since the "conservative" faction has taken over the machinery of the convention. So far, none has been fired, though Larry Baker, executive director of the SBC Christian Life Commission escaped that fate by a 13 to 13 vote. He later resigned to accept the pastorate of First Church, Pineville, La.

Randall Lolley, president of Southeastern Seminary, was not fired but resigned in protest of trustee actions.

Mississippi has three representatives on the Sunday School Board. Two attended this session of the board meeting. Elsewhere in the issue of the Baptist Record it is noted that neither of the Mississippians supported the attempt to fire Elder.

Almost as devastating as being fired was the censure that the board did hand Elder. There seemed to be two primary factors in the censuring.

One was the fact that he has been vocal during the controversy that now grips the Southern Baptist Convention. There has to be a question as to whether or not a person loses his right to speak out when he becomes an agency head. To presume that he would lose that right would be to admit that we have moved from being Baptists to a more dictatorial type of operation.

The other factor in the censuring revolved around the \$400,000 that the Sunday School Board provided for the SBC Executive Committee last February. As a member of the SBC inter-agency council, Elder was aware that the Executive Committee needed the \$400,000 in order to make a building payment. He asked the Sunday School Board trustees if the board would provide the money, and the board agreed. As the budget was being formulated, however, the Executive Committee was being called upon to withdraw \$340,000 from the SBC funding for the Baptist Joint Committee on Public Affairs. Elder reasoned that if such were to be the case, the Executive Committee would not need the \$400,000 and said as much. This upset some members of the Sunday School Board. The "conservative" faction has long been trying to defund the Baptist Joint Committee.

The motion to fire Elder was made by Joseph T. Knott III of North

Carolina. That is not an unfamiliar name in Southern Baptist affairs, for when the convention met in 1988 in San Antonio, Knott was the chairman of the Committee on Nominations.

That was the year that the committee on nominations bumped Joel Gregory, pastor of Travis Avenue Church, Fort Worth, president of the Baptist General Convention of Texas, and preacher of the convention sermon, from the nomination list for the Foreign Mission Board and replaced him with Paige Patterson, associate pastor of First Church, Dallas, and president of Criswell College. The committee offered Gregory a place on the Home Mission Board instead, and he refused.

When he saw that the votes would not support his motion, Knott tried to withdraw the motion; and that developed into a wrangle. The motion, however, was finally withdrawn.

All of this is very sad commentary on the service of a very fine leader among Southern Baptists. This was not a theological or doctrinal question. It was a matter of politics.

This is also sad. Southern Baptists are almost totally conservative. They believe the Bible. They have never not believed the Bible. Yet the Bible continues to be held up as the focus of the problem.

There is no need to fight when we are so nearly all agreed. We wouldn't

fight if we could listen to each other.

Several trustees of Southwestern Seminary have said that there will be an attempt to fire Russell Dilday, the president, when that board meets in October. Surely that will not be the case. Let the Southwestern board take a leaf from the Sunday School Board and not have another scene such as this one was. We don't need this sort of turmoil. We can find our problems

and solve them in some more rational way.

What other denominational executives are slated for such action?

There is nothing ethical about firing a person who has been elected by a body earlier simply because the makeup of the body has changed and the votes are there to do it.

Surely we do not plan to operate in that fashion.

how the Holy Spirit sometimes convicts us of sins in an effort to bring us back into a close relationship with God. I also told him about how we can know we are saved once we exercise our faith and ask Christ into our lives. He was listening intently as I began to tell him how Jesus could change his life and be there for him—to help him fill those empty hours that he seemed to be having a lot of lately.

Charlie had listened before to grown-ups telling him things that didn't always turn out as they said. I didn't want to be just another grown-up saying a bunch of words that later Charlie would dismiss as just "grown-up" talk.

About that time a chameleon crawled from beneath a pile of leaves that we had disturbed. That little creature

startled us all, but after we regained our composure and looked more closely, we noticed that the chameleon was in the process of shedding its skin. I pointed out to Charlie that just as this chameleon was shedding his skin and becoming new again—he could do the same thing by asking Jesus into his heart. He now could just forget about the old life and all of his sins and look forward to developing a new life with the Lord Jesus Christ.

Charlie asked the Lord to save him that afternoon, and he did. When we got home, I was bubbling over as I told my wife what had happened to Charlie and how God used a lizard to bring it all into perspective.

Charles B. (Benny) Still is minister of music and youth at Woodville Church, Woodville.

Guest opinion . . .

God used a lizard

By Charles B. Still

"Dad, they're paying 38 cents a pound for pecans down at the hardware store! Charlie and I have asked Mrs. Ferguson if we can pick up the pecans in her yard. She said it was o.k. I've finished my homework. If we do all right, we want to pick them up every afternoon after school and then divide the money and save it for Christmas presents. Is that o.k. with you?"

That was the spiel of my 10-year-old son, Geoff, one day when I picked him up from school. How could I say anything but "yes!" when he and Charlie had just discovered the "free enterprise system" and were about to become entrepreneurs of the local pecan market?

After the first week of gathering pecans at Mrs. Ferguson's, the boys had made about \$8 each. Geoff invited Charlie to go with us to Baton Rouge for an afternoon of shopping for Christmas presents in the big shopping mall. They did their share of shopping and "horsing around," shared some chicken nuggets for supper, shopped some more, and topped off the trip with a chocolate shake.

The next day was Sunday and Charlie didn't make it to church. Geoff was on the phone as soon as our family returned from church to find out

what had happened to Charlie. He had slept late. You see, Charlie's folks split up several years back; and he lives now with his mother. She married another man, and Charlie had a real family again up until his mother divorced the 'new' step-dad and family. Now she's dating a man who spends a lot of time at the house, but Charlie doesn't talk about that too much. He's really kind of shy and doesn't talk too much to grown-ups—maybe because he doesn't trust them very much.

Monday came and the boys had located a new "pecan-picking-up-place." It was a few miles from our house, so I was recruited to be the chauffeur for these young businessmen. They asked me to stay and help them if I had the time. I didn't have the time, but I stayed. What a glorious time we had! The new place was a rolling meadow of new rye-grass with three of the biggest pecan trees you ever saw standing right in the middle of it. And what's more, there were pecans aplenty.

We got started with the task of filling up our grocery bags with pecans. It was quiet, the breeze was blowing softly, and the late November sun was beginning its descent from the sky. I had been thinking about Charlie all

weekend. I remembered how sporadic his attendance at church had been but how attentive he was when he did come. I had been praying for an opportunity to talk to Charlie about his relationship with God, and this seemed about as perfect an opportunity as I could have asked for.

Charlie began to open up to me as I told him of my concern for him and my sincere desire that he come to know Jesus as his Savior. Geoff was saved when he was six years old. Charlie was now 12. I could see Geoff out of the corner of my eye. He was busy picking up pecans but all the while listening intently to the conversation and moving his lips in silent prayer for me as I witnessed to Charlie.

I quoted some scriptures that tell us how to repent and ask forgiveness and receive Christ into our lives. I shared how that "Jesus is the way, the truth, and the life" and how that "if any man be in Christ he is a new creature, old things are passed away, behold, all things are become new." (John 14:6, 2 Corinthians 5:17)

Charlie said he understood that sin was anything we do that makes God unhappy. He also said he knew he had sinned before and that he had felt guilty as a result of his sin. I explained

Chinese Christians used demonstration to spread gospel

BEIJING, China (EP) — Pictures and camera footage seen in the U.S. of the thousands of demonstrators that jammed Tiananmen Square in Beijing in June did not capture the image of a large white banner with the sign of the cross and Chinese characters proclaiming "God Loves the World!" on it. Christian students had joined the demonstration and were openly witnessing to their faith, according to a Christian journalist based in the U.S.

One church leader led his congregation into Tiananmen Square carrying a 10-foot cross. Instead of shouting political slogans, the Christians sang hymns of praise. Students explained to other demonstrators that Christianity is the only foundation for true democracy, leading to animated discussion, according to Dan Wooding, a Christian journalist who has done extensive reporting on churches in countries that are closed to the gospel.

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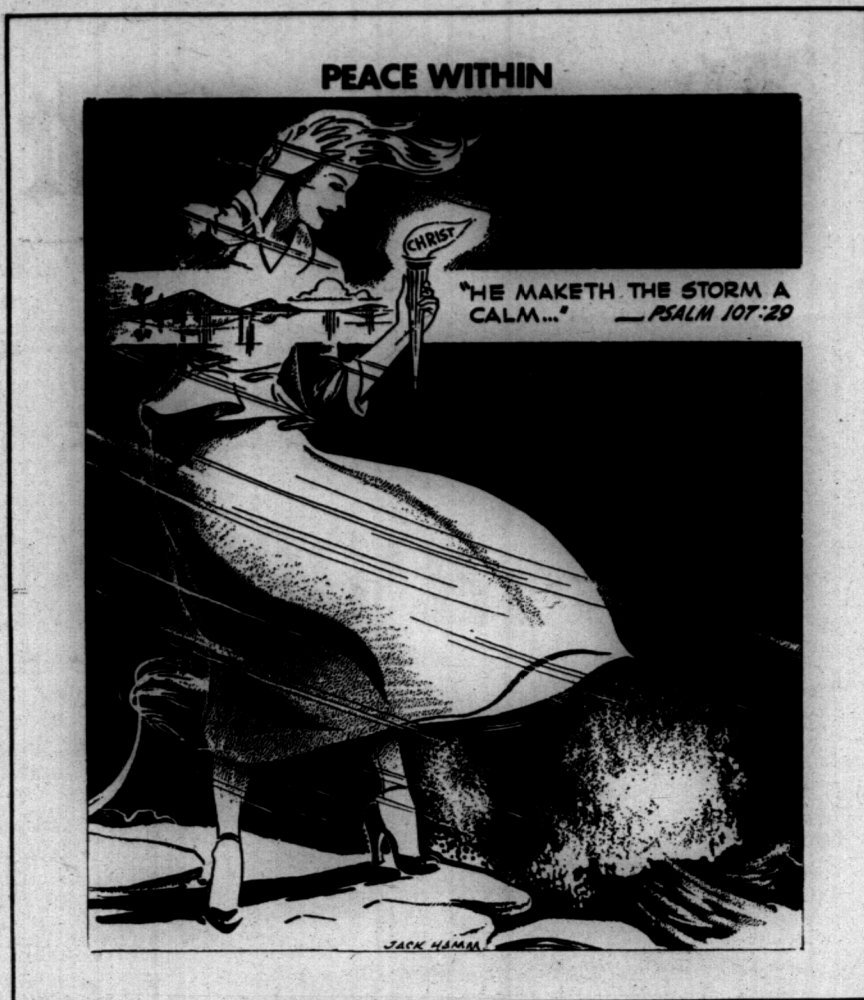
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Florida slates special session on abortion

JACKSONVILLE, Fla. (BP) — Florida Baptists will join the highly charged abortion debate in September when they hold a rare special session of their state convention. The session will feature Florida Gov. Bob Martinez.

The session, set for Sept. 8-9 in Orlando, is intended to influence Florida lawmakers to adopt more restrictive abortion legislation during their own special session one month later — Oct. 10-13.

By an estimated 55 percent majority vote, members of Florida Baptists' State Board of Missions approved the request of state convention president Bill Billingsley of Hollywood to hold the special session.

"I want our society to know that Southern Baptists are not going to stand by quietly while women are having abortions for convenience and economic reasons," Billingsley said in issuing the call. "Human life is more precious than that."

Both of the convention's vice presidents opposed the unusual meeting, but Billingsley, pastor of Sheridan Hills Baptist Church in Hollywood, said the session is "demanded by political circumstance." The regular annual meeting of the Florida Baptist State

Convention is scheduled for Nov. 13-15, which he said would be too late to influence state legislators.

Billingsley called for the special session after he and three other prominent Florida Baptists met with Florida Gov. Bob Martinez July 25, the same day Martinez detailed his proposal for an overhaul of the state's abortion legislation.

The governor's plan would parallel legislation enacted in Missouri and upheld recently by the U.S. Supreme Court in its Webster decision.

It would prohibit abortions performed by state employees or in state facilities except in cases of rape, incest, or to save the life of the mother; prohibit abortion of fetuses 20 weeks or older if it is determined they can survive outside the womb and if the pregnancy does not threaten the life of the mother; require doctors to inform women considering abortions about the health and development of the fetus; and require abortion clinics to meet stricter medical standards.

One of those who met with the governor was Daytona Beach pastor Bobby Welch, who arranged the 30-minute meeting and initiated the idea of a special session. "If the governor of the state will call, for political and humanitarian reasons, a special

session of the state legislature, it is unthinkable to me that Florida Baptists will not reciprocate for spiritual reasons and the sanctity of life," said Welch, pastor of First Church of Daytona Beach.

Martinez, a strong opponent of abortion, has agreed to speak at the special session, which will be held in Downtown Baptist Church in Orlando.

Billingsley said he will ask messengers at the September convention to adopt a "foundational, generic statement" on abortion, one he said could be supported by almost all Florida Baptists.

Plans also call for the convention to train messengers in ways to influence their legislators and offer suggestions for organizing a "caravan" of Baptists to go to the state capital of Tallahassee during the special legislative session.

Messengers also will be asked to approve formation of a 15-member committee that will plan a strategy for the Florida Baptist Convention and Florida Baptist churches to implement homes for unwed mothers, adoption services, foster care services, crisis pregnancy centers, and education in Christian sexuality.

Such a response is critical even if no changes are made in the state's (Continued on page 5)

State Mission Season Of Prayer

Sept. 10-13, 1989

Theme: "Lift Up Christ in Mississippi"

Allocations:

NEW MISSIONS	\$145,000
CENTRAL HILLS	150,000
CAMP GARAYWA	150,000
DISASTER RELIEF	35,000
SPECIAL MINISTRIES	5,000
National Baptists —	\$1,800
Choctaw Indians —	\$3,200
PARCHMAN MINISTRY	20,000
CHURCH BUILDING AID/PASTORAL AID	30,000
STUDENT WORK ON BLACK CAMPUSES	15,000
CHURCH STARTER — PEARL RIVER ASSOCIATION	7,500
MISSIONS AWARENESS (program materials)	10,000

TOTAL GOAL **\$567,500**

State Baptists will learn ways to "lift up Christ"

By Marjean Patterson

Mississippi Baptists will be learning of some specific ways we lift Christ up in our state as we participate in the State Mission Season of Prayer September 10-13.

Materials for churches to use with the state missions emphasis have been mailed to pastors of all our churches, with the goal of having church-wide participation in this special prayer emphasis. Church WMU directors also have received program materials, in order for these missions leaders to support the pastor as he leads the emphasis.

Prayer Guides, for individual church members, are available to each congregation from the state

WMU office, Box 530, Jackson, MS 39205.

A challenging financial goal has been established for the Margaret Lackey State Mission Offering. A record goal of \$567,500 is out before us as Mississippi Baptists as we seek to lift up our Savior here in our own state.

All gifts to the State Mission Offering are used here in our state, with the express purpose of using these funds by helping to bring Mississippi people to Jesus and by helping disciple and develop them for Christian service.

Marjean Patterson is Mississippi WMU director.

Hong Kong missionaries vote strategic evangelism plan

By Kathie Chute

HONG KONG (BP) — Southern Baptist missionaries in Hong Kong have adopted a strategy that takes mission work beyond 1997, the year China regains control of Hong Kong.

The Hong Kong Baptist Mission organization voted 33-5 in July to channel the majority of its personnel and financial resources into starting churches. In the past, the missionaries focused on Christian publishing, education, social ministry and medical institutions.

The new strategy includes a "base staffing plan" that places essential personnel positions into four categories: mission administrators; institutional workers; "church and home" missionaries, primarily homemakers; and workers related to church planting. Missionaries in the latter category can work in field evangelism, social services, youth and student ministries, discipleship training, music, or religious education.

According to the plan, all missionaries assigned to Hong Kong should fill one of the base staffing plan positions once the strategy is in place.

However, a statement included with the strategy promises that no missionary will be forced to choose bet-

ween changing assignments or resigning.

The new strategy also calls for any missionary associated with an English-language church — unless the missionary is pastor — to be involved in a Chinese-language church by the end of 1989. Additionally, the principal church involvement of all Hong Kong missionaries should be in a new church, under five years old, by 1991.

The new Hong Kong strategy is part of a move among the five Southern Baptist mission organizations in eastern Asia to focus on evangelism and church planting. Missionaries in Macao, Japan, and Taiwan already are implementing their new plans. Missionaries in South Korea are conducting a self-study and will decide on a new strategy next year.

The reason for the change in Hong Kong strategy is twofold, said mission Administrator Larry Ingram.

The first is that "the institutions are reasonably mature, and most don't depend on our help," Ingram said. "The second reason is the (Southern Baptist) Foreign Mission Board's new (church-planting) emphasis. In a sense, we were required to come up

with a new strategy."

However, Hong Kong missionaries are "still institution-oriented," Ingram pointed out. Many of them "feel that's how they can be best used."

The new base staffing plan provides for only eight of the mission's 45-plus key personnel to continue work in four institutions: Hong Kong's Baptist Press, which provides religious curriculum to Chinese around the world; Hong Kong Baptist College; Hong Kong Baptist Theological Seminary; and the Baptist Communications Center, which produces audio-visual materials for the region.

In the past, missionaries were assigned to Hong Kong primarily to work in institutional ministries. Even though the mission organization asked for field evangelists, those requests were not filled until a few years ago, Ingram said. The first missionaries appointed as evangelists arrived in Hong Kong in 1981.

Since that time, several missionaries have filled non-institutional assignments. As a result, Ingram said, the mission's complexion has changed, and that has spurred a need to change the way the mission does its work.



Timothy and Brenda Searcy

Foreign Board appoints Searcys

Timothy and Brenda Searcy have been appointed missionaries of the Southern Baptist Foreign Mission Board. They will live in Colombia where he will teach in the International Baptist Seminary.

He is a teaching fellow and contract teacher at New Orleans Seminary. He has been minister of education at First Church, Pound, Va., and pastor of Blanket Creek Church, Falmouth, Ky., and of Ebenezer Church, Bassfield, Miss.

She has been a legal secretary for Newton and Newton in Gulfport, and minister of music at First Church, Pound. Since 1986 she has been a legal secretary for Courtenay, Forstall in New Orleans. They have two children.

Trustees would not have fired Elder, two say

By Tim Nicholas

None of the Mississippi trustees of the Baptist Sunday School Board would have voted to fire President Lloyd Elder had such a motion come to a vote, they told the Baptist Record.

Gene Henderson, pastor of First Church, Brandon, and Gerald Harris, pastor of Colonial Heights Church, Jackson, who attended the meeting, and Zach Hederman Jr., a lay member of First Church, Jackson, who did not attend, all indicated they would not have fired Elder. Hederman simply noted that he supports Elder.

Both Henderson and Harris commented on the board's action to hire an outside editor for a student publication.

Henderson, a member of the board's general administration committee, said he believes "there were only a half dozen trustees with strong sentiment to dismiss Dr. Elder."

Harris said he believes a reprimand (Continued on page 4)

Student ministry head pledges to implement trustee action

By Linda Lawson & Frank Wm. White

GLORIETA, N.M. (BP) — Action by the Southern Baptist Sunday School Board trustees instructing publication of an addition to the Baptist Student Ministry Guidebook will be carried out faithfully and with integrity, according to Charles Johnson, director of the student ministry department.

The department "will be faithful to their action and carry it out with integrity," Johnson said Aug. 13 in a prepared statement to campus and church ministers and state directors of student ministry attending the Student Conference at Glorieta Baptist Conference Center. The statement also was presented by Jimmy Edwards, vice president for church programs and services, to directors attending a simultaneous conference at Ridgecrest (N.C.) Baptist Conference Center.

Trustees Aug. 9 adopted a four-point proposal from Floyd E. Hughes, a trustee and pastor of Immanuel Baptist Church of Caledonia, Mich., stipulating:

— "The student ministry department be directed to publish an addition consisting of the Barnett team approach to the present guidebook;"

— Max Barnett, director of the Baptist Student Union at the University of Oklahoma, serve as managing editor, approve any writers and be given

"adequate pages to develop the addition;"

— That Barnett approve a field consultant, to be paid by the student ministry department, "to implement the new approach;"

— That work begin immediately on the process "to bring about this addition."

In the February 1989 meeting of a BSSB committee, Hughes distributed "A List of Concerns" about Baptist Student Union he said had been prepared by six unnamed fulltime BSU directors. Some of the 10 concerns related to claims evangelism and discipleship need a higher priority in student work.

The SSB administration was asked to respond to the concerns. Their response was mailed to committee members July 24 and was presented during the Aug. 8 meeting by Charles Johnson, director of the student ministry department. The response made no recommendations.

The Baptist Student Ministry Guidebook, 1988 edition, includes, according to information on its cover, "strategic plans, programs, and projects needed to develop and strengthen student ministry on college campuses and in churches."

Barnett, an employee of the Baptist General Convention of Oklahoma who

has held his present position for 22 years, was present in the Glorieta session and indicated he plans to accept the assignment to prepare the guidebook addition.

"What I want is that there be another option for the organizational structure (of Baptist Student Union). That's all I've ever wanted," said Barnett.

The Barnett team approach emphasizes Bible studies and discipleship groups, according to Larry Woods, director of student ministry at Michigan State University, East Lansing, Mich., and a Ridgecrest conference participant. Leaders from the discipleship groups form ministry teams and a leadership team is selected to function as a BSU council, said Woods who described the approach during the campus ministers meeting at Ridgecrest.

Barnett said he was surprised the proposal included the stipulation he would approve a field consultant. "I told him (Hughes) I don't want to hire somebody for the student ministry department," he said.

He said the focus of his efforts will be to "see that we have different organizational approaches." The addition will be based on the input of many, said Barnett.

Lawson and White write for BSSB.

Trustees would not have fired Elder

(Continued from page 3)
given Elder for "political activity was in order. I would not think it constituted (reason for) dismissal." He added that he feels "confident the vote would have been to sustain him (Elder). But the comment was that some of those votes would not have been necessarily endorsing his presidency."

The motion to fire Elder, which was made by Trustee Joseph T. Knott III, a layman from Raleigh, came during discussion of a reprimand from the general administration committee. That committee's recommendations, which were approved by the boards related to Elder's actions concerning a \$400,000 gift from the board to the Executive Committee last February to help pay for the SBC building in Nashville. See story in the Aug. 17 issue.

The recommendations said Elder's actions were perceived as political activity. They also requested documented evidence from Elder concerning the gift, which Elder gave to the committee and full board. It was during Elder's explanation of the gift controversy and his response to criticisms of Elder mailed to other trustees by Trustee Larry Holly of Beaumont, Tex., that Knott moved to have Elder dismissed.

Said Henderson, "The general administration committee voted to accept Dr. Elder's explanation." Henderson said the committee instructed Elder to "avoid activity which could reasonably be perceived as political."

Henderson said the committee was trying to respond to the concerns of Larry Holly, who had generated letters to other trustees critical of Elder's work. Holly, said Henderson, "virtually had passed judgment on Dr.

Elder as being politically inclined and resistant to trustee direction and called for an examination of his presidency in those letters." Henderson added, "I think Dr. Holly's action in sending those letters and in trying him (Elder) through the mail was ungentlemanly to say the least."

The newly approved grievance plan for trustees channels questions through the general administration committee. "That was aimed to give direction and leadership to those who have a complaint rather than taking it through the mail," said Henderson.

Henderson said the committee was "trying to respond to concerns and give a clear signal to Elder and others in the board without resorting to anything drastic. The leadership he's (Elder) given has been tremendous and the motion to dismiss him was unfounded."

Also, Henderson said the withdrawal of the motion to dismiss Elder was "very untimely. It should have gone all the way through." He said he believes support of Elder "would have carried with a whopping majority."

Harris said he believes "it's better we didn't vote. Time heals a lot of things. If Dr. Elder has the right resiliency to respond to this, it could ultimately result in good for everybody concerned."

In another major action, the Sunday School Board trustees voted to hire Max Barnett, Baptist Student Union director at the University of Oklahoma, to write a supplement to the student ministry guidebook.

This was the first time BSSB trustees have ever directly hired a person for the board. The hiring came following administrative response to a list of concerns made by an anonymous group of six BSU direc-

tors. Barnett espouses an evangelistic model of work somewhat different from other BSU operations.

Henderson said he saw no connection between the hiring of Barnett and the attempted dismissal of Elder, though some of the same personalities were involved. Of the Barnett issue he said, "I saw some validity in having an alternative model. It is obvious Campus Crusade is using it effectively."

Henderson said that he thinks "the trustees crossed the line into administrative responsibility when we started hiring individuals. We should have worked with the administration to secure persons to do this. We acted too hastily in that regard."

"Understand, I voted for doing it, but because I sympathized with the need to provide the alternate curriculum with the realization we needed time for the administration to work through this thing," he said.

Harris said he left the meeting with mixed emotions. "The administration never said how it really felt about the Barnett issue," he said. Harris said that portion of the meeting left the trustees feeling they were under "an ominous cloud."

Henderson said the issue pointed up a standard problem between trustees and administrations. "The frustration with bureaucracy is impacting a lot of decisions with people wanting a quicker turnaround. It is something everybody does not understand and everybody regrets."

Henderson said that during a break after the vote, a number of trustees began questioning their previous action. One trustee, Bill Anderson of Florida, attempted to bring the matter up again, but Holly moved to adjourn. "I told him (Holly) it was an ill-advised decision that thwarted the body."

Elder felt 'abandoned' as firing discussed

By Al Shackelford

NASHVILLE (BP) — Lloyd Elder "felt abandoned" after trustees spent more than an hour discussing whether to fire him from his post as president of the Southern Baptist Sunday Board.

"I have not felt so abandoned since our daughter died in an automobile accident," Elder told SSB employees during an assembly Aug. 11.

During an Aug. 7-9 meeting, trustees spent more than an hour discussing a motion to dismiss the president and declare the post vacant. The motion subsequently was withdrawn.

Elder said he is resolved to do God's will in his life and "to rally with energy and his grace, which is sufficient, to stay and endure with high purpose for the long term in service as president of the Sunday School Board and to depend upon the Lord, upon Southern Baptists and upon you as fellow employees to do that with effectiveness."

Following his practice of reporting to employees about trustee meetings, Elder reviewed reorganization and personnel actions taken by trustees and then discussed their actions concerning him.

The general administration committee had presented recommendations that instructed Elder to refrain from perceived political activity and to seek a balance in denominational viewpoints in speakers, writers, and authors. The recommendations also asked that a committee be appointed to draft an instrument to evaluate the performance of the president.

During discussion, the motion to dismiss Elder was presented.

Elder told the assembly audience of about 1,000 employees, retirees, and visitors, "This has been a tremendously difficult time for Lloyd and Sue Elder."

"After the motion was withdrawn — which I consider the depth of cowardice on the part of the trustee who withdrew it — I felt as if I had been laid out on a table for surgery and cut wide open, and left there to see if I would live."

It was personally painful for his dismissal to be discussed for an hour and never voted on, he said, and asked, "How do we know how many trustees would have voted for it?"

"The trustee body can deal with the president. It is their will that has to be determined and all the allegations made, whether true or false, are not really the basis," Elder said.

"It is the will of the body that prevails as far as the election or the disposition of the president," he added.

After the motion to dismiss the president was withdrawn, the trustees passed the committee's recommendations, adding an amendment which stated "in this context" support for Elder and pledged their efforts to work for the success of his presidency.

At the assembly, Elder discussed the impact of the approved recommendations.

"Eighteen able, fine trustees have the perception that I have engaged in political activity and I must take that very seriously. I will not ignore it," he said, adding that he operates under two principles: "never, never be involved in political activity" and "never, never be quiet when the environment has a direct effect on the well being of the Baptist Sunday School Board."

He continued, "Strong, good representatives of the board of trustees have instructed me to seek balance in our speakers, writers, and authors. It is our instruction. There is absolutely no way I can carry that out without your help."

"That is what I thought we were doing," he added.

Concerning the recommendation to have a committee revise the president's evaluation instrument, Elder said, "I never knew there was a problem with that document until this was reported to the trustees." The committee was in executive session without Elder's presence when the recommendations were formulated.

"When I came, there was no annual evaluation. I requested such a document and the general administration committee adopted the document which the committee uses."

Elder said that in spite of the withdrawn motion and the approved recommendations, he feels support. "The administration made 45 recommendations to the trustees, all of which were passed overwhelmingly," he observed.

He said he also felt corrected. "No one of us is above accountability, and I will not run from it."

At the conclusion of his address, Elder received a standing ovation and about a dozen large sheets of paper with written support from employees. Sue Elder was presented a bouquet of roses.

Shackelford is director, BP.

Denney to lead BTN conferences

"How to Use and Administer BTN in Your Church and Association" is the title and main topic of identical

conference sessions to be held in three Mississippi cities in September.

The conferences will also offer discussion on utilizing BTN in all church programs, how other churches are using BTN, using a facilitator during BTN messages, and examples of programming on BTN.

The three sessions will take place Sept. 18 at First Church, Oxford; Sept.

19 at the Hinds-Madison Associational office in Jackson; and Sept. 21 at Pike Associational office in McComb. Each begins at 7 p.m., concluding at 9.

Conference leader at all three locations will be Joe Denney, director of the Baptist Telecommunications Department of the Baptist Sunday School Board. He has been involved in BTN from its beginning more than five years ago.

Especially invited to the meetings are church program leaders, church media library personnel, BTN coordinators, directors of missions, and all church staffers. The meetings are sponsored by the MCB's Broadcast Services Department, Farrell Blankenship, director.



Denney

New members, converts must be reached at altar, Edgemon says

By Terri Lackey

NASHVILLE (BP) — Any numerical increase concerning Southern Baptist churches usually is perceived as good. But when the jump reflects a gain in non-resident inactive membership over resident membership, it is malignant growth, a consultant said.

For three of the past four years, the number of new non-resident inactive church members or those who move away from their churches and do not see fit to join another has far outgrown the number of new resident — active and inactive — church members, said Glenn Smith, a consultant in the growth section of the Southern Baptist Sunday School Board's church training department, which will become the discipleship training department later this year.

"That means we are losing from the participating membership in larger quantities than we are gaining," Smith said.

"It is great to grow in Sunday school, discipleship training, baptisms and active resident membership. But when non-resident inactive membership (29.6 percent of the denomination) is growing at 55,000 a year and resident membership is growing at 35,000, that's a growth that will kill you."

Active resident members are those who live within commuting distance of their churches and who have attended or supported their churches financially at least once in the last year. They make up about 50 percent, or 7.4 million, of the 14.8 million Southern Baptists, Smith said.

"That figure can include those who attended church only one time, say at Christmas or Easter. It also includes those people who might not have attended church but who sent in a tithe at least once," he said.

Inactive resident members are those who live within commuting distance of their member church and are physically able to attend but have not supported the church in any way within the past 12 months, he said. They number about 20.4 percent, or about 3 million, in the denomination.

In 1988, a total of 55,625 Southern Baptist church members moved away from their churches and did not join another, while new resident membership gained by only 35,101, Smith said. The percentage of resident inactive members included in the 35,101 figure is not known, he added.

In 1987, the net loss in active members was greater.

New non-resident inactive members totaled 84,772, and new resi-

dent membership was 24,431, he said. "We had 60,000 more people move away from their home churches and not join another than we had in gain of resident members," Smith said.

The most favorable statistics in the last four years came in 1986, when Southern Baptists had 77,243 new resident members as opposed to 54,891 new non-resident inactives, Smith said.

But in 1985, Smith said, 89,347 Southern Baptist church members became non-resident inactive, while only 47,399 became active, a difference of 41,948. The statistics were gathered by the board's research services department from information on the Southern Baptist Uniform Church Letter statistical survey, he noted.

"I think one of the main reasons Southern Baptists lose so many people is because our evangelism has too long focused on decisions and not disciples," said Roy Edgemon, director of the church training department. "A decision is only one element of many in the goal of seeing people become disciples and responsible church members."

"I believe that discipleship begins at the altar with well-trained counselors who can clearly help a person find the biblical answers to their spiritual needs."

One of the six church tasks assigned to church training is to orient new

members for responsible church membership.

To combat the downturn, churches should reach new members and converts at three places: counseling at the point of a decision, extensive biblical training following a decision to accept Christ and new-member training in Baptist doctrine and church polity, Smith said.

"These methods probably will not affect bringing people back into the church who have already dropped out," Smith said, "but it will stem the flow of resident inactive membership."

For counseling at the point of decision, Smith suggested churches use the church training department resource, Commitment Counseling Manual. The Survival Kit for New Christians in adult, youth and children's editions should be used with new Christians, as well as "The Meaning of Church Membership Series" with new Christians and new church members, he said.

Basics for New Baptists is a church training resource for new members due out in January 1990 for people joining Baptist churches from other denominations.

"All of us want to see an increase in decisions resulting in baptisms, but somewhere we have to be equally concerned about what's happening to those we baptize," Smith said.

Lackey writes for BSSB.



Sanders



Wren



Low



Owensby

Preschool/children/youth conference: Sept. 8-9

Preschool/Children/Youth Music Leadership Conference is being held at Alta Woods Church, Jackson, Sept. 8-9. Registration will begin at 6 p.m., Sept. 8, with conferences from 6:30-9:30 p.m. Saturday morning conferences will continue from 9 a.m.-12:30 p.m. The Baptist Book Store will host a display at the church for both days.

Clinicians will be leading the conferences in their specialty areas. They are: Debbie Wren, Jackson, three yr. olds; Susie Low, Houston, Texas, preschool; Barbara Sanders, Nashville, younger children; Thomasene Owensby, Atlanta, older children; Charlotte McElroy, Tupelo, combined grades 1-6; and Marc Beaver, Atlanta, youth.

The conference will feature Leading Youth Choirs, the new study course book for youth and choir directors. A



McElroy



Beaver

registration fee of \$5 per person is payable at the conference. No pre-registration is required.

The conference is sponsored by the MBCB Church Music Department with Sarah Talley and Susan Clark coordinating.

Shell hits Beirut church

BEIRUT, Lebanon (BP) — A second Baptist church has been hit by an artillery shell during the fierce shelling which continues to pound Beirut.

Bikfayah Baptist Church, located in a Christian village in the hills east of Beirut, was hit in mid-August during heavy shelling. It is unknown how badly the building was damaged, said Dale Thorne, Cyprus-based director of Southern Baptist work in the Middle East.

Thousands of Beirut citizens continue to evacuate the city during the fighting. Others have hidden for weeks in basement bomb shelters. Lebanese Baptists still in the city reported "unbelievable devastation" as shells exploded at one point "every

two seconds."

"We are herded like cattle into basements and shelters," said a Baptist worker by telephone Aug. 18. "We have no gasoline or electricity. Our food is almost completely gone. We are too afraid to go out now and try to get food. Each time there is a lull in the bombing and we think it might be safe to search for food, suddenly new shelling starts with some people out on the streets. Many are killed. . . . The fear is so great."

"As Baptists we are trying to be brave and minister to our neighbors and families. It seems the world has forgotten us."

In late July, Mouseitbeh Baptist Church in Beirut was damaged severely when a shell scored a direct hit on its roof.

Florida slates special session

(Continued from page 3)
abortion laws, said John Sullivan, Florida Baptists' executive director-treasurer.

"I don't want us to have a special session just to pass another resolution on abortion," Sullivan said. "I want us to define some procedures and strategies for carrying through the decision of the convention."

At Billingsley's request, Sullivan invited Richard Land, executive director of the Southern Baptist Christian Life Commission, to meet with Florida Baptist leaders Aug. 18 to help draft the statement and recommendation to be presented to the special session.

The statement was taken primarily from Land's introduction to the CLC's friend-of-the-court brief submitted to the U.S. Supreme Court during debate of the Webster decision.

The statement acknowledges the reality and right of disagreement among Baptists on abortion, then adds: "Nevertheless, we are far more united in our agreement that legal

change is needed than we are divided about some of the difficult circumstances about which disagreement exists."

"We believe human life to be sacred and begins at conception," the statement says. It denounces "casual attitudes about abortion" contained in current laws and insists "the right of human life must be protected by the state."

Greg Warner is associate editor of the Florida Baptist Witness.

Businessman donates \$2.6 million to OBU

SHAWNEE, Okla. (BP) — Oklahoma Baptist University has received a gift of about \$2.6 million from Ardmore businessman Paul Dickinson to provide endowment for the university's School of Business.

The board of trustees voted at its summer meeting to name the university's School of Business in honor of the 93-year-old businessman.

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Beware Whisenant's rapture theology, leader warns

By Mark Wingfield

ATLANTA (BP) — Southern Baptists should not be deceived by the theology of rapture predictor Edgar Whisenant, an interfaith witness leader warned.

Bill Gordon, associate director of the Southern Baptist Home Mission Board's interfaith witness department, said he is not surprised that Whisenant was wrong about his prediction that Jesus would return last September.

"The amazing thing is that so many Christians took him seriously," Gordon said.

Whisenant, a 56-year-old retired NASA engineer from Little Rock, Ark., has produced a second book that admits the error but claims Jesus actually will return Sept. 1, 1989. The book is titled "The Final Shout — Rapture Report 1989."

"The Lord Jesus will come again when the Father chooses and not according to Mr. Whisenant's timetable," said Gordon, whose speciality is American Christianity. "If Jesus comes again in 1989, it will be a result of his sovereign decision and not because of Mr. Whisenant's arguments."

Whisenant's first book, "88 Reasons Why the Rapture Will Be in 1988," produced more inquiries to the Home Mission Board than any single interfaith issue in the past, Gordon said. The publisher, World Bible Society, attracted national media attention by giving away at least 1.2 million copies of the book last year.

World Bible Society reportedly has mailed out thousands of copies of Whisenant's newest book to pastors

and religious organizations across the country. One copy arrived at the Home Mission Board mailroom addressed to "Baptist Home Mission."

An informal poll revealed that 90 percent of Southern Baptist pastors attending a recent evangelism conference had received an unsolicited copy of the book in the mail, Gordon said.

World Bible Society will not discuss its distribution of the book. When contacted by telephone, leader Norville Olive said he had no idea how many copies had been distributed, and then hung up the phone.

Whisenant said his prediction that the rapture would occur last year was wrong because of a simple miscalculation — the Gregorian calendar has no year zero.

"Since all centuries should begin with a zero year, the first century A.D. was a year short, consisting of only 99 years," he said. "The Gregorian calendar (the calendar used today) is always one year in advance of the true year."

However, Whisenant said his mistake might have been God's will. Last year's prediction was the shout, "the bridegroom cometh," to give the world a one-year period to repent, he noted.

A "note from the publisher" at the front of the new book claims that Whisenant's writings are harmless even if the rapture does not occur this year. "There is not one single doctrine in this book that would hurt one single person if they kept every jot and tittle and the rapture didn't occur this year," the unnamed publisher wrote.

However, Gordon has written a paper titled "The Strange Theology of Edgar Whisenant," in which he warns that Whisenant's theology is harmful and radically different than Baptist beliefs.

"Whisenant builds his predictions upon misinterpretation, misapplication and conjecture," Gordon said. "He constantly takes scriptural passages out of context and gives them meanings which the biblical writers would find strange."

Whisenant's book reads more like an "Indiana Jones" movie than good theology, Gordon said, citing this passage as an example: "Listen to the news and watch for the discovery of

the Ark of the Covenant. If you see this, you will only be days away from your rapture."

While Southern Baptists traditionally hold to the scriptural admonition that "no man knows the day or hour" of Christ's return, Whisenant believes Christians should know the time, Gordon noted.

In the book, Whisenant wrote: "God's plan is that we, the faithful church, will know when the rapture will happen ahead of time . . . Don't let people talk you out of proclaiming this message by saying you shouldn't set dates. That's the same mistake the religious leaders made when Jesus

came the first time."

Furthermore Whisenant teaches an odd form of apostasy, the doctrine that a Christian can lose salvation, Gordon said. Whisenant states in the book that all Christians will be taken in the rapture but will be separated into the "faithful" and "unfaithful" for different destinies.

"Southern Baptists need to realize that Whisenant's theology is not baptistic," Gordon concluded. "If you're going to accept his theology of the Second Coming of Christ, then you've got to deal with the rest of his strange theology."

Mark Wingfield writes for the HMB.

Recruitment begins for N.O. evangelism thrust

By Joe Westbury

The pastors will be paired with a like number of congregations being recruited by the Louisiana Baptist Convention.

The Home Mission Board will not issue a broad appeal for volunteers as it did for a similar effort in Las Vegas in 1989. As pastors are enlisted, they will be urged to bring as many volunteers from their community as possible.

However, any pastors or lay individuals who desire to participate in the emphasis can contact Ramsey, who will assign them to witnessing teams being coordinated with the Louisiana convention.

The evangelistic thrust will be the second consecutive year Southern Baptists have set aside a day for door-to-door witnessing in conjunction with a convention session.

The emphasis, called "Sharing Hope With Greater New Orleans," will concentrate on follow-up contact with prospects located through the 1990 Here's Hope simultaneous revivals. The revivals scheduled for late April in Louisiana.

Preliminary plans call for a June 8 training session at 3 p.m. for out-of-state volunteers, followed by a central evangelistic rally at 4:30 p.m.

Westbury writes for HMB.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Introduction to liberals

Editor:

In your March 23rd editorial you asked the question, "Who are the liberals?"

Webster explains the answer in this manner, "Liberalism, advocating considerable latitude in scriptural interpretation and in doctrine; a movement or tendency verging on secular humanism and rejecting much orthodox theology."

For years our convention was controlled by the "moderates." Any messenger who did not follow the ascribed agenda was ruled out of order. He or she could not introduce a motion or submit a resolution that did not meet the leadership's approval. Now the "conservatives" are being accused of a power takeover for doing the same thing.

Let me introduce you to Liberal Number One, Mr. Ken Chafin stated on the Phil Donahue Show that it was not necessary to believe in and confess Jesus as Savior to be saved and be able to go to heaven. The Bible makes a very different statement in Acts 4:12 and Romans 10:9-10.

Some men and some of the theologians in our convention have departed from the orthodox teachings of the Bible and are following the leadership of some such as the Unitarians and the Congregationalists. Many students who look upon

these men almost as "gods" are being misled with the tripe being taught by the liberals. SOMETHING HAD TO BE DONE.

Liberals teach that the first five books of the Bible are not scriptural. They teach the creation story to be false. They also teach that the books of Daniel and Jonah are not scriptural. They state that Jesus was not born of a virgin, they refuse to accept any of Jesus' miracles that cannot be rationally explained.

Any person following this form of Biblical interpretation is a liberal. Anyone who defends or supports these with such liberal views of the Bible is also a liberal.

For a first-hand introduction to a liberal, you, sir, have only to look in the mirror.

James E. Pugh
Montrose

In all due respect, I do not know anybody who believes that the first five books of the Bible are not scripture. There may be some who disagree on their historicity but not their message. Personally, I believe in their historicity, in the virgin birth, in the atoning blood, in the resurrection, in the miracles, and in the second coming; but I am a liberal because this paper has pointed out some of the manipulations that have been effected on the part of some in order to achieve

their aims in convention life.

And after attending the past 30 sessions of the convention, it is my conclusion that, perhaps with one notable exception that brought on a lawsuit, all convention decisions have been made as closely as possible to parliamentary procedures both before 1979 and after. — Editor

Women pastors

Editor:

Since Adam and Eve, man always has been considered "the breadwinner" in his family. ABOUT 1900 A.D. THIS CHANGED. Since then a large number of women have entered the workforce in private and public offices, banks, corporations, hospitals, schools, and the public courts.

Even in the Old Testament and prior to this century, man was looked upon as the ONLY "breadwinner" in a family. He fished, hunted in the woods for food (meat), and planted the fields; his mate cared for the children and did domestic chores around the house.

Jesus, in choosing his 12 apostles, picked men who served in male-dominated positions OF THAT TIME as fishermen, physicians, and public tax collector. For three years, they lived as a traveling group. Even the Apostle Paul served in an all-male position as a religious prosecutor of Christians.

During the past 100 years, women are now qualified and serve as physicians, corporate executives, attorneys, state governors, mayors of large cities, cabinet members for U.S. Presidents, members of the armed

forces including the military academies, U.S. Supreme Court justices, college professors and teachers, prime ministers of large countries, etc. All these jobs/positions once were "off limits" to women! PRIOR TO THIS CENTURY IT WAS GENERALLY THOUGHT UNBELIEVABLE FOR A WOMAN TO SERVE IN SUCH POSITIONS.

Today, if a woman believes in her heart she is "called of God" to preach his Word, I believe she should preach! This is THE ANSWER to the issue regarding "women pastors" and NOT based upon whether the pastor should be a man or a woman.

To God be the glory.
Robert S. Leigh
Jackson

Wonderful counselors

Editor:

Several denominations have camps and retreat centers for their churches. Some have failed and others have been successful, but none can beat our Camp Garaywa.

Trish Simmons and Jan Cossitt do an excellent job of selecting counselors. I am very impressed with the caliber of college students who are chosen to be counselors. They are mature, caring, loving, and excellent role models. They all have a special love for the Lord and depend on him in all areas. Trish leads them well throughout the summer in prayer times and Bible study at their staff meetings.

The girls who attend GA camp benefit in so many ways. They have fun learning about the Lord, his love, missionaries, and what they can do to

help. Deep friendships and bonds are established which is evident, especially on the last day of camp when it's time to go home. Tears flow and hugs are numerous as they say goodbye to each other and to their counselors.

So to those who have been on staff at Camp Garaywa, I commend you. You did an excellent job! You are wonderful!

Beth Harris
GA Director, FBC
Yazoo City

Need in Oregon

Editor:

I was graduated from Mississippi College in 1951 (home, Richton) and my wife, Betty Joyce McShan Bush, was graduated in 1953 from Mississippi College (home, Hollandale). Since Mississippi College days, our ministry has been in the west (California, Oregon, Arizona) starting with our years at Golden Gate Seminary. Baptists of Mississippi have continued to be very vital to our ministry.

NEED: A loving retired couple OR a loving bi-vocational couple who would consider volunteering to pastor for a period of time here in Oregon. I retired June 1 from teaching in Arizona and volunteered to work on the coast for the summer (wet winter prevents our long-term stay) and have been at Lakeside. Lakeside could be a great blessing to a loving couple who wishes to see the Lord in action. We love the people and area. Lakeside is located on Ten Mile Lake (great fishing; Steelhead will be active in September and October), six miles south of Winchester Bay and the beautiful Pacific Beach, 12 miles

(Continued on page 9)

Devotional

The love that won't let go

By Ken Alford

One of Satan's most cruel attacks against Christians is to get us to disbelieve one of the first verses that we ever learned as children: "God is love." Because we so often reason from our performance to God's acceptance, we can convince ourselves that because we have "blown it," somehow God's love is not really "there" any more. For some strange reason, we seem almost to prefer the rejection of his unconditional love toward us. We so easily walk away from the warm fire of his incredible grace into the cold night of our discouragement.



Alford

Let's remember that simple, yet profound, truth that we learned as children. Notice the verse did not say "God has love," but "God is love." Love is not some attribute that God can pick up or put down. It is his very nature! Love is the "stuff" of God!

So, that love really is "there." It is unconditional, and therefore unchanging. There is nothing that we can ever do to make God love us any more or any less than he already does. He loves us with an everlasting love!

In the late 1800's a Scotsman by the name of George Matheson discovered that he was going blind. When he shared the news with his fiancée, she broke off their engagement. Out of that devastating experience, he came to know the dependability of God's wonderful love and penned these familiar words that we still sing today:

*O love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.*

Thank God that he is not fickle in his affections! Why not walk back today to that warm fire of the love that will not let you go?

Alford is pastor, Morrison Heights, Clinton.

Fired missionary teaches at Methodist seminary

KANSAS CITY, Mo. (BP) — Michael Willett, who was dismissed as a Southern Baptist foreign missionary last year, will teach this fall at a Methodist seminary here.

Willett, 33, was dismissed by the Southern Baptist Foreign Mission Board July 21, 1988, for "doctrinal ambiguity," particularly regarding the deity, miracles and physical resurrection of Jesus Christ.

Willett was in language study in Costa Rica when another missionary in language school voiced concern about Willett's theology.

A year after his firing, Willett says he still is fighting bitterness over the dismissal.

"Bitterness is a poison that can kill someone's spirit," he told Helen Gray, religion editor of the Kansas City Times. "I am committed to not allowing bitterness to capture me."

In the interview, Willett added: "There is some anger and I am working through this. But anger can be constructive. When someone has been hurt deeply as I have been, naturally

there would be some anger."

Willett will teach New Testament at St. Paul School of Theology as an adjunct professor with a one-year contract beginning this fall. In the spring, he also will teach a class at Central Baptist Seminary, an American Baptist institution in Kansas City, Kan.

He told the Kansas City newspaper he has no long term plans because "certain opportunities in Southern Baptist life have been robbed from me."

Many administrators and professors are supportive and sympathetic, but because of their constituencies, it would be unlikely that they would hire me . . .

Willett, of Liberty, Mo., earned his doctorate at Southern Seminary in 1985. He has taught at Southern Seminary; William Jewell College, a Missouri Baptist-related school in Liberty, Mo.; and Midwestern Seminary in Kansas City.

He was appointed by the FMB in 1987 and was to teach in Venezuela.

Home missionary shot in Miami

MIAMI (BP) — Southern Baptist home missionary Peter Golinski of Atlanta was shot twice Aug. 19 in a robbery attempt as he began a family vacation here.

Golinski, 61, was in good condition Aug. 21 in Miami's Jackson Memorial Hospital, and expects to be released in a few days.

For the past eight years, Golinski has been a national ethnic missionary to Haitians.

In a telephone interview from his hospital bed, Golinski said he and his family had driven from Atlanta to Miami to board a flight for a vacation in the Bahamas. They had intended to leave their car at the home of Wilner Maxy, pastor of Emmanuel Haitian Baptist Church in suburban Miami.

Maxy and his wife, Merida, were going to drive the family to the airport

in her automobile, Golinski explained. The attack began as the missionary, his wife, Luana, and two college-age daughters began to move luggage from their car into the Maxys' automobile.

Two teenagers approached the car and jumped in. "As soon as they realized the keys were not in the ignition, one of the men grabbed my wife's purse and tried to run with it. I thought he was going to physically hurt her so I picked up a tire tool and waved it to scare him away," Golinski said.

That's when the young man pulled out a handgun which the missionary briefly thought was a cap pistol — until he started firing at him at close range.

As Golinski collapsed by the car, the two men fled in a car parked nearby.



Faces and places

by Anne Washburn McWilliams



Cherry is a charmer

Next morning after she was crowned Miss Mississippi, Cherry Busby took the time to read her Bible as usual. "God spoke to me," she remembers. "I was given the assurance that he had put me in this place at this time for a reason." She indicated that she is willing to be on the watch-out for that reason, and willing to let God use her influence in speeches and public appearances as Miss Mississippi — or as Miss America — in whatever way would be pleasing to him.

She was sitting on a plush couch in Vicksburg, at the house of Briggs Hopson, chairman of the pageant's board of trustees, her large blue eyes attentive to my questions. Time for relaxation, though, has been non-existent in her life lately. Since winning the title in mid-July, she's been in Vicksburg, exercising, dieting "very strictly" — none of that cheesecake she likes so well —, answering reporters' questions, buying clothes — "one dress in Atlanta, but most in Vicksburg." All this, and more, is in preparation for competition in Atlantic City. She will go there September 5 for the September 16 Miss America pageant. The dress she was wearing was a cool white cotton, button-down-the-front, a nice contrast to her tanned arms. Big gold earrings brought out the gold gleam on her long, shiny chestnut hair.

On August 10, Cherry celebrated her 19th birthday. When she was six, her pastor, John Armistead, baptized her at Calvary Baptist Church, Tupelo, where she is still a member. It was during a Vacation Bible School that she made public her decision to follow Christ. "Some said I was too young," she recalls, "but I was not." At the church, she has taught in Vacation Bible School herself. Too, she has sung in the choir; during one Youth Week when she was in high school, she was youth minister of music. Her parents are also members at Calvary; her dad, Jack, is a vice-president of Hancock Fabrics.

Armistead said, "We are proud of Cherry. She has always borne a lovely Christian testimony — on the basketball court, while teaching in Vacation Bible School, and in all her other activities."

The phone rang and she stood up to answer it, all 5 ft., 11½ inches of her poised and graceful. At Tupelo High, she used that height to advantage and became an all-star in basketball.

Not only does our Miss Mississippi have beauty, without and within, but when I heard that she is a sophomore at Ole Miss, majoring in the biomedical sciences and planning to be a pediatrician, I realized that she



Miss Mississippi

also has plenty of brains.

Since she and her 20-year-old sister, Audra, would both be in college at the same time — Audra is a junior at Delta State — she told her mother, Charlotte, she thought she'd enter the Miss Tupelo pageant and try to win some scholarship money. That was her first pageant. Already she has picked up more than \$10,000 in scholarships, and if she becomes Miss America . . .

Her song, "Stormy Weather," won the talent preliminary in the state pageant. "I love to perform," she said. In Atlantic City, she plans to sing "My Funny Valentine."

She said she has a boy friend, but she hasn't been allowed the time to see him since she won that crown. I expect that one fan in the audience in Atlantic City will be her 10-year-old

sister, Jacqueline, a sixth grader.

Pressures that have been building in Vicksburg will be even greater in Atlantic City. Cherry plays the piano, and she likes to play tennis. Either might help her to ease the tension, but when I asked her, "How do you stand up to the pressure?" she answered, "Pray about it."

"If God wants me to be Miss America, then I want it. If he doesn't, then I don't either," she said. "If I lose, then I will know God has something better for me in the future."

For now and for the future, whatever it holds, Cherry is armed with the truths from her favorite Scripture, Deuteronomy 31:8 — "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

Emergency need:

The Home Mission Board, SBC, needs two Mission Service Corps volunteers, right away, said Estus Mason, state coordinator, MSC.

Kindergarten teacher (certified), and maintenance person in Samoa Baptist Academy, American Samoa — from September 5, 1989, to May 31, 1990.

If available, call the Home Mission Board's Mission Service Corps at 404/898-7705.

SBC budget continues to see-saw

NASHVILLE (BP) — Southern Baptists' combined ministry budget continued its see-saw pattern in July — a month in which receipts were down following a month in which they were up.

The Cooperative Program unified budget received \$11,521,923 on the national level in July, according to figures compiled by the Southern Baptist Executive Committee.

That amount was \$128,354, or 1.1

percent below receipts for July 1988.

The Cooperative Program began its fiscal year last October with receipts below the total for the preceding October. The same thing happened in November and was followed by a gain in December. Since that time, losses and gains have rotated on a month-by-month basis.

At the end of 10 months of the current fiscal year, the national Cooperative Program has received \$115,223,033.

CHILDREN'S PAGE

Catch a falling star

By Lucille W. Bailey

We usually think of a star as being a heavenly body. However, I am sure that as a child you think of:

"Twinkle, twinkle little star
How I wonder what you are
Up above the world so high
Like a diamond in the sky."

Or

"Star light, star bright
First star I see tonight
Wish I may, wish I might
Have the wish I wish tonight."

Now you might think of some of the songs you have heard like, "Will There Be Any Stars In My Crown?" or "Stars Fell on Alabama." If you will read the first chapter of Genesis, the 16th verse, and the last chapter of the book



of Revelation, the 16th verse, you will notice that God talked about stars. It is very important that we

remember that God knew every star by name. There are millions of stars that we cannot see with the naked eye. You will also recall that God let a star lead the Wise Men to the birthplace of Jesus. If God knows all the stars by names, then he also knows us by name and he cares about us.

There is another song that became popular, and the title of that song is "Catch a Falling Star." That is where our lesson title comes from.

We have stars in our eyes when we start reading our Bible, praying, attending Sunday School and church, tithing, and living for Jesus. These things represent the stars in our Christian lives. If we pay close attention to our lives, we will note that the time comes when the star representing Sunday School attendance starts to fall or perhaps we forget to bring our tithes to the storehouse and another star falls.

Now if we take a lesson from the song, we can "catch" those stars and put them in place before they fall to the ground. I am sure that you have seen a falling star fall to the ground and know that it is forever gone. If we catch the star in time, then we can put it back in place and keep our lives pleasing in God's sight.

We need to thank God that he has us in his galaxy and keep us secure in his kingdom. As we grow older there will be more stars to be added to our lives and we should guard them with all our being knowing that they belong to God just the same as we belong to God.

Mrs. Bailey lives at State Line, Miss.

STATE MISSIONS

September 10-13, 1989

Theme: Lift Up Christ in Mississippi

State Goal: \$567,500

Find and circle these words about state missions, in the puzzle below. You may go backward, forward, up-and-down, or on the diagonal. Answers are on page 9.

Mississippi
Christ
Lift
Goal
Up
In
State Missions
Season of Prayer
Church Planter

Garaywa
Parchman
Disaster relief
Pastoral aid
September
Central Hills
New missions
Indians
National Baptists

BEOCSNOISSIMETATS
SLLIHLARTNECOHFET
GHFTWUBDMMVGXBAXS
WXEZVPRQCRTOPSMIL
VRI MPARCHMANOBJZT
XVLAOGCXHVINUUGRP
SC EXZMNSZPOUROEQA
CHRISTXZPFLXZBOTB
GARAYWAI PFTAMTZWL
XOEI ZOSRMZ BENBCBA
LPTYXS AFJCTGXTMAN
IGSCIYCXQPDZNFERO
FJASEOQUEZCRPJ BRI
TKSRZPASTORALAI DT
IIINDIANS MNRCZOQA
MXDYRYSNOISSIMWEN



Dear Baptist Record,

My name is Libby Rogers. I live at Kilmichael, MS. I am 11 years old. I have blond hair and blue eyes. I go to Community Baptist Church. My address is Rt. 2, Box 30A, Kilmichael, MS 39747.

Dear Baptist Record,

My name is Ashley Donahoo. I live at Kilmichael MS. I'm 9 years old. I have brown hair and brown eyes. I go to Community Baptist Church. My address is Rt. 2, Box 15, Kilmichael, MS 39747.

Dear Pen Pal,

Hi! My name is Elizabeth Moore. I am 11 years old. I have blonde hair and blue eyes. I go to church at Central Baptist Church in Golden, MS. Will you please write me back at Rt. 1, Box 391, Dennis, MS 38838.

My phone number is 601-454-9435. Please call or write me back.

Love,
Elizabeth

Dear Baptist Record,

My name is Christy Tanner. I am 13 years old. I live in Lucedale, Mississippi. I go to Wade Baptist Church. My address is: Rt. 7, Box 228-A, Lucedale, MS 39452.

Dear Baptist Record,

My name is Cathryn Tanner. I am 11 years old. I live in Lucedale, Mississippi and I go to Wade Baptist Church. I have brown hair and hazel eyes. My address is: Rt. 7, Box 228-A, Lucedale, MS 39452.

Cathryn

Dear Baptist Record,

Hi! My name is Ginger Robinson. I am 11 years old. I have long brown hair and blue eyes. I live in Kilmichael, Mississippi. I am a member of Kilmichael Baptist Church. I would love a pen pal. My address is: 416 Ridge Rd., Kilmichael, MS 39747.

Love,
Ginger

Dear Pen Pal,

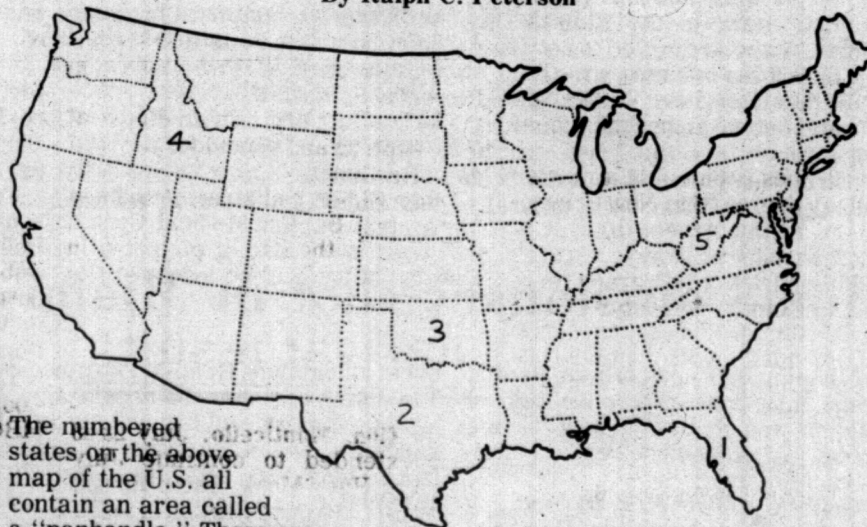
My name is Beverly Wooden. I am 12 years old. I would like a boy or a girl pen pal. I go to First Baptist Church of LaFollette, TN. My address is: Beverly Wooden, 507 S. Tenn. Ave., LaFollette, TN 37766.

Sincerely,
Beverly

GEOGRAFUN:

Nations and Imaginations

By Ralph C. Peterson



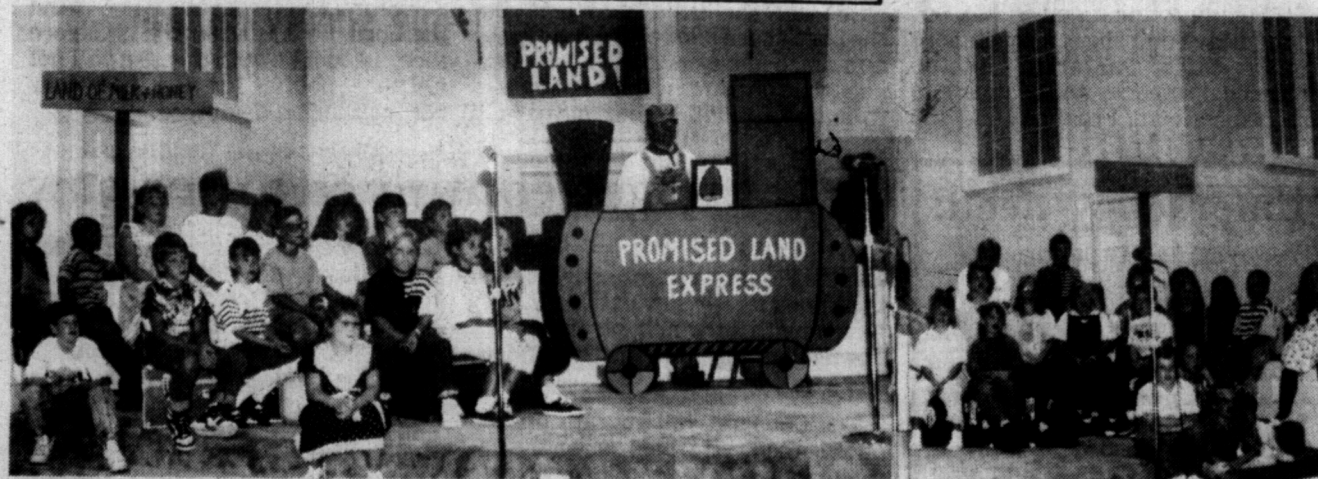
The numbered states on the above map of the U.S. all contain an area called a "panhandle." These are long narrow areas extending from the main part of the state. Can you name these states?

© 1989 R. Peterson

1. The first Spanish settlements in North America were made in this state.
2. This southern state was an independent republic before joining the Union in 1848. It is known as the "Lone Star" state.
3. This state is known for its oil fields and Indian reservations.
4. This state is a leading producer of potatoes. Its capital is Boise.
5. This state which has two "panhandles" broke off from Virginia during the Civil War and fought with the Union. It is known as the "Mountain State."

Answers:

1. Florida 2. Texas 3. Oklahoma 4. Idaho 5. West Virginia



"The music ministry of Meadowood Church, Amory, sponsored a Children's Music Camp this summer on Thursday mornings. Fifty-four children were enrolled; as a result,

the children presented "Destination Promised Land — A Child's Eye-view of the Exodus" on July 23, during the evening worship hour. Minister of music is Billy Bowie; Pastor is Hal Bates.

Seminar on deacons set for September 14

A seminar on the ministry of Baptist deacons is set for Sept. 14 at the Baptist Building in Jackson.



Sheffield

invited to the meeting.

Leader for the meeting which

The seminar will deal with "the biblical concept of their role as ministers by exploring the biblical foundation and the historical development of deacon ministry," according to Julius Thompson, organizer. All deacons and pastors are in-

begins at 9 a.m. and concludes at 3:30, will be Robert Sheffield. Sheffield is a pastoral ministries consultant for deacon ministry at the Baptist Sunday School Board.

A \$10 fee for each church represented will cover the cost of Sheffield's book "Equipping Deacons as Partners," materials, and lunch. Another \$5 per person is required for lunch.

To register, send check payable to the Mississippi Baptist Convention Board, to Thompson, director of the Church Administration-Pastoral Ministries Department, at Box 530, Jackson, MS 39205, no later than Sept. 7.

First Church, Amory, announces recipients of scholarships

The Scholarship Committee of First Church, Amory, has announced the recipients of the Lawrence and Louise Palmer Memorial Scholarship for the 1989-90 academic year.

The memorial scholarship fund was established in 1983 by Dick Palmer in memory of his father, the late Lawrence Palmer. Upon the passing of his mother, Louise Jones Palmer, in 1985, he made additional funds available to include her name on the scholarship fund. The present principal of the fund is approximately \$57,000. The interest from the principal which is earned each year is awarded to members of First Church, Amory, who are preparing themselves academically for service in a church-related vocation. During the six years of the scholarship fund's existence, approximately \$28,000 has been available to the qualified recipients.

Members of First Church and friends of the church have contributed monies this year in the form of memorials. A sizeable contribution was made to the principal sum this year by the L. W. Murphy family in memory of their son, Raymond Murphy. The names of the donors and those memorialized or honored are engraved on a memorial plaque which is permanently located in the foyer of the church.

For the 1989-90 academic year, the following students have had funds sent to help defray their educational expenses.

Scott Forbes is pursuing a master of theology degree from New Orleans Seminary. At the present time, he is serving as pastor of Prairie Church.

David Kendrick, a 1988 graduate of Oklahoma Baptist University, is a pastor of Summerland Church, Jones County. Kendrick will continue his pastorate while he continues as a full-time student at New Orleans

Seminary.

Regina Harlow, will continue her studies at Southwestern Seminary. Regina has served as a missionary in areas of South America.

The recipients of scholarships for the 1989-90 academic year are all former recipients of the scholarship.

Friendship, Brookhaven, to celebrate two anniversaries

Friendship Church, Brookhaven, will celebrate its 180th anniversary on Sept. 3. This will also be the 20th anniversary of the pastor, Wiley Reid. Worship service will begin at 11 a.m. with dinner on the grounds to follow. An afternoon service will feature special music. Talmadge Smith will be guest speaker.

Sign in a cash-and-carry store: "The whole price down, and think of it—nothing a week for the rest of your life."—The Tulia (Texas) Herald

Chaplains will meet at Twin Lakes

The Mississippi Baptist Chaplains Association will hold its 1989 leadership conference at Twin Lakes in Florence, Sept. 22-23.

The meeting begins with dinner at 5:30, Sept. 22 and concludes the next day after lunch.

Diana Chiles, pediatric therapist at Mississippi Baptist Medical Center, will discuss the use of puppetry in therapy. Music will be led by Curtis

and Mary Lou Hatcher. He is minister of music at First Church, Richland. Special music on Saturday will be presented by "The Miracles," who are residents of Baddour Memorial Center, Senatobia, which is a facility for the mentally retarded.

Fellowship groups will meet separately Friday evening. Joanne Bell will lead wives; Jimmie Garrard, public safety; Hugh L. Poole, hospital; Harold Jordan, business and industry; E.W. Campbell, Corrections; and John Dent, military.

The meeting is sponsored by the Cooperative Missions Department, MBCB.

Revival results

New Zion, Monticello: July 23-28 were extended to continue July 31-Aug. 2; Huey Moak, Baton Rouge, evangelist; five on profession of faith; five by letter; Bobby Smith, pastor.

Concord, Pelahatchie: Aug. 13-18; six professions of faith, one rededication and one surrendered to full time Christian service through music; Steve West, Hillsboro, Hillsboro, evangelist; Donnie and Cynthia Stuart, Pelahatchie, music; LaVerne Summerlin, pastor.

First, Lauderdale: Aug. 13-16; 12 professions of faith and one transfer by letter; Perry Neal, Montgomery, Ala., evangelist; Paul Barkley, Meridian, music; Mike Russell, pastor.

Mississippi Baptist activities

Sept. 8-9 Preschool/Children/Youth Choir Leadership Clinic; Alta Woods BC, Jackson; 6 p.m., 8th-12:30 p.m., 9th (CM)
Sept. 8-9 Chaplaincy Conference; Camp Garaywa; Noon, 8th-Noon, 9th (CoMi)
Sept. 8-9 MissionsFest; FBC, Jackson; 5 p.m., 8th-8:30 p.m., 9th (MBCB)
Sept. 9 Acteens Special-South; Prentiss BC, Prentiss; 10 a.m.-3 p.m. (WMU)

Causey will speak at small church leader meet

New executive director of the MBCB Bill Causey will be featured speaker for the Small Church Leadership Training Conference, Sept. 23.

The conference will take place at William Carey College in Hattiesburg and is designed to provide leader training for churches with 150 or fewer enrolled in Sunday School. It begins at 9:30 a.m. and concludes at 3:15.

A total of 23 separate leader conferences will take place for pastors and deacon chairmen and for leaders in Sunday School, Discipleship Training (Church Training), WMU, Brotherhood, and Church Music.

The Sunday School and Discipleship Training sessions will be offered for each director, adult, youth, children's and preschool worker. WMU has sessions for directors, Baptist Women, Baptist Young Women, Acteens, GAS, and Mission Friends leaders. Brotherhood will have sessions for Baptist Men and RA leaders. And Church Music will have sessions for volunteer music directors, church pianists, and organists.

The meeting includes a complimentary lunch so reservations are requested through the local associational office by Sept. 18.

First, Senatobia will celebrate pastor's 30th

The congregation of First Church, Senatobia, will celebrate the 30th anniversary of the ministry of their pastor, John Flowers, and his wife, on Sept. 3.

The day's activities include the 11 a.m. worship service with special recognition of the Flowers', an afternoon reception at 2 p.m. in the Family Life Center featuring Marian Shaffer, harpist, and a chancel choir concert at 5:30 p.m.



Flowers

Need in Oregon

(Continued from page 6)

South of Reedsport, about 14 miles north of the Coos Bay-North Bend-Charleston area. Large, beautiful sand dunes can be seen from the church building (these are favorites for hiking and dune buggies). Land around is mountainous and most beautiful. There are about 2,000 people in Lakeside, and the homes continue in all directions. To say the opportunity is unlimited appears to be an understatement.

Please organize the material and give an opportunity for a couple or several couples (for there are other areas in need) to contact

Gilbert O. Skaar
Director of Missions
3264 Oak Street

North Bend, Oregon 97459

We will be here until September 4. We are attempting to contact each home and leave invitations and materials.

Thanks for your consideration.
Charles E. Bush
Lakeside, OR

Just for the Record

Wynndale Church on Springridge Road four miles north of Terry, will feature Gary Leazer of Atlanta, in a series of messages on Satan worship, the occult and new religious movements, Sept. 9 and 10.



Leazer

Leazer is director of Interfaith Witness Department of the Home Mission Board. He is a graduate of Mississippi College and Southwestern Seminary.

Saturday, from 7 to 8:30 p.m., will be a time of informal dialogue. Dessert and coffee will be served. Sunday, 10 a.m., he will speak to all adults focusing on telling parents ways to deal with Satan worship among teenagers. He will preach during the 11 a.m. worship service. All teenagers will meet with him at 6 p.m. and he will preach in the 7 p.m. worship service. Charles Gentry is pastor.

Thursday, August 31, 1989

Revival dates

East Mount Zion, Baldwin: Sept. 3-8; services, each night at 7; Jack Nazary, Carthage, evangelist; song leaders will be Jack Hancock and Jerry McBride; Ed Campbell, pastor; Sunday night fellowship meal beginning at 5:30 p.m.

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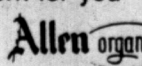
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Puzzle answer
(Continued from page 8)

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S	L	L	I	N	A	R	T	N	E	C	O	H	F	E	T	
G	H	F	T	W	O	B	D	M	M	V	G	X	B	A	S	
W	X	E	Z	V	P	R	O	C	R	T	O	P	S	M	L	I
V	R	I	M	P	A	R	C	H	M	A	N	O	B	J	Z	T
X	V	L	A	O	C	N	S	X	H	V	O	U	G	C	P	
S	C	E	X	Z	M	C	N	S	Z	O	O	R	O	E	A	
C	H	R	I	S	T	X	Z	P	E	L	X	Z	O	T	B	
G	A	R	A	Y	W	A	I	P	F	T	A	N	T	Z	W	L
X	O	E	I	Z	O	S	R	M	Z	B	E	N	B	C	B	A
L	P	T	Y	X	S	A	F	J	C	T	G	X	T	M	A	N
I	G	S	C	I	V	C	X	O	P	D	Z	N	F	E	R	O
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Letters From Carey

BY JIM EDWARDS
Interim President

No. 5-89

WHAT'S HAPPENING AT WILLIAM CAREY COLLEGE?

"Professor Emeritus — The Apex of Life"

In the current catalog of the College, the Statement of Purpose reads in part as follows: "William Carey College is a private co-educational institution owned by the Mississippi Baptist Convention. In the liberal arts tradition, the College seeks to provide a meaningful education with an emphasis on Christian values. It offers undergraduate and graduate programs in an atmosphere conducive to personal growth and the development of scholarship and leadership."

The entire program of William Carey College is built around the individual student. The College seeks to enhance intellectual and spiritual values and to create a sense of social obligation. The primary aims of faculty and staff are to provide for each student effective instruction, proper example, judicious counsel, and loving concern. In striving to reach these objectives, William Carey College seeks to have each individual within the College community — students, faculty, staff, and administrators — attain his/her highest potential.

In our last letter, some examples were provided of William Carey's alumni who have been achieving some of their highest potential in life. Additionally, in earlier letters the focus was on how many of our current faculty and staff have committed their lives to serving the cause of Christ through our college — and how they have produced leaders who are serving Mississippi, the nation, and the world. Of equal or greater importance to some of Carey's alumni are those distinguished former faculty who have retired from the College and especially those who have been designated with the honor and title of Professor Emeritus.

All of the professors at William Carey College believe they are called to a ministry of teaching in a Christian environment. They serve as role models for students and facilitate by instruction and discipline growth in knowledge, wisdom, and distinctive Christian values. They help young men and women, working adults, and others integrate their Christian faith with their growth in knowledge of life and living. Those who are designated at the time of their retirement of our College as Professor Emeriti are honored for exceptional service for many years. Most of them have spent a lifetime influencing positively the lives of thousands of students.

Of our several hundred faculty employed over several decades there are now only eighteen people currently living who hold the Emeritus title at William Carey College. Through Dr. J. V. McCrory, the Academic Vice President at Carey, we asked each Emeritus person what he or she wanted to say to our alumni via this letter. The main emphasis of what they said was, "Come back . . . come back and see us at homecoming . . . we are proud of you . . . and miss you . . . you are what we have lived for as Christian educators." In addition they shared bits of news about their current activities. Clyde Kilby once described C. S. Lewis as "A Mind Awake." As you can see from the following paragraphs, the best of our faculty over many decades are also "minds awake" as they continue to serve churches, communities, and families at this special stage of their lives.

Dr. Joseph M. Ernest, Jr., retired as Academic Vice President in 1981. He attracted and hired many outstanding faculty to Carey just as he nurtured excellence in students over a 25-year period. Dr. and Mrs. Ernest still live in Hattiesburg, but visit grandchildren frequently in Louisiana and North Carolina. He continues to be active in Rotary, has an exercise program (you can tell from his handshake) and enjoys reading.

Dr. William Clawson, who retired as Professor of Religion and Department Head in 1988, remains quite active, having just returned from Jordan and Greece with a group of twenty-six travellers. He continues to find time to teach Sunday School at Cartersville, serve as supply pastor at other churches, and serve as secretary for the Petal Rotary Club.

Living at Seminary near Hattiesburg in retirement is Mrs. Kathleen Arrington, Associate Professor Emerita of Business Education (1985), who travels periodically in a motor home. She enjoys serving her church and has high regard for Carey, hoping that the College will continue enjoying the reputation it deserves because "it has given many students a better life than they would have had otherwise."

Also living at Seminary is Dr. Walter Butler, Professor Emeritus in Education and Department Chairman (1989). Dr. Butler continues to teach for Carey in its graduate education program on an adjunct basis and is finishing a new home in the country near Seminary.

Mrs. Georgiann Holliman, retiring in 1988 as Assistant Professor of English, still resides on Rushing Avenue in Hattiesburg and says, "Although I miss the contact with the students and faculty, I have enjoyed being free to visit my three daughters and five grandchildren, none of whom live in Hattiesburg. Then, when I return home I enjoy the leisurely pace my retirement allows me to follow — reading, crocheting, quilting, visiting, teaching Sunday School or doing whatever strikes my fancy."

Mrs. Bessie T. Bates, Librarian Emerita (1972) is living on South 21st in Hattiesburg. She enjoys housework and teaching a Main Street Baptist class named for her. She is remembered on campus for her long-time helpful attitude toward students, especially when term papers were due.

Mrs. Jennie Lou Breland, who retired recently as Assistant Professor of Piano, lives at 2909 Mamie Street in Hattiesburg. Now out of her wheelchair after knee surgery, she plans to open a piano studio in her home. She remains active as organist at Heritage United Methodist Church in Hattiesburg, and she continues her participation in the Judy Cagle Keyboard Festivals in the Mississippi Baptist Convention, doing a workshop for them in July of this year.

Others living in retirement at Hattiesburg include Mrs. Faye T. Eubanks, who, after 1967, chose to enjoy staying at home after many productive years of teaching French and Spanish. Mrs. Eubanks and her husband Leon are still living near Hwy. 98 and are enjoying their 250-acre estate.

Mrs. Julia O. (Jo) Loper, Professor Emerita of English and Journalism (1975), lives on West Seventh Street in Hattiesburg and still attends and supports many of our functions at the College. Her other activities include churchgoing and visits with shut-ins.

Mrs. Frances Winters, Professor Emerita of Music Education (1974), is still living at 200 Patton Avenue in Hattiesburg following the recent death of Donald who had been retired since 1981. Prior to his long illness and death, Mrs. Winters found time to write with her son Gene the text *Vocal Pedagogy: A Guide to Singing Skills*, 1984. She has helped with the local television ministry of First Baptist Church and has published some hymns.

Mrs. Helen McWhorter, retired Assistant Professor of Music (piano) in 1981, also living in Hattiesburg, tells about "taking up" the harp and being the first lady to become a Rotarian in Hattiesburg. Mrs. McWhorter enjoyed a 26-year tenure with William Carey College.

The farthest removed from Mississippi is Dr. David Gruchy, Professor Emeritus of Biology and Chemistry (1976), who is living in the Rocky Mountains of Colorado. He spends a great deal of his time now in landscape photography.

Mr. Roy Hood, Professor Emeritus in Biology, taught for two years at USM after retiring from Carey in 1974. A member of First Baptist Church, Mr. Hood pursues interest in genealogy and travels often, preferring, however, his "old family farm" in Webster County. He becomes effusive when talking about his students' achievements, modestly adding that he is not the cause of their excellence.

Living in Columbus, Mississippi, is Mr. Charles Ambrose, Professor Emeritus in Art and Department Chairman (1988), who visits Carey often on return trips to the Coast. He is active now with portrait painting and tells about the achievements of his children, e.g., his daughter Jamie's recent article in *British Heritage* on London paintings surviving World War II. Many of his fine water colors of Carey are still treasured hangings on the campuses in Hattiesburg and on the Coast.

Dr. Ralph Noonkester, President Emeritus (1989), now resides at 100 Lesley Lane in Hattiesburg where he is enjoying time in a new-home setting. Moving from a ten-room campus house to a six-room house has its challenges, one of which is the realization that "the new house you've just bought is your own."

The list of deceased emeriti professors is as follows: Dr. Roy Bigelow, Professor in Education; Dr. J. Frank Davis, Professor of Spanish; Mrs. Ruth Duncan, Head Librarian; Dr. Falconer Hodges, Professor of Education; Miss Lucile Parker, Professor of Art; Dr. Clarice Robinson, Professor of Business and Department Chairman; Dr. B. Frank Smith, Professor of Religion and Philosophy; Dr. Lillian Weidenhammer, Professor of Chemistry; Dr. Donald Winters, Professor of Music and Dean of the School of Music; and Dr. Judson Chastain, Emeritus Dean of Men.

Mrs. Grace Smith, Associate Professor Emerita of English (1989), gives her personal evaluation of retirement and sums up universally the position of a retired professor at Carey:

Retirement is a time for grandparenting and continued study of favorite authors like Shakespeare, Chaucer, and Milton. For years I have enjoyed collecting old editions of these authors' works; now I can peruse them leisurely. It's great to read Shakespeare without the pressure of deadlines, grades, paper checking, and other routine chores of teaching. There is the special joy, however, of memory — vivid memories of students suddenly aware of the beauty of a line of literature or smitten with a meaning never before realized.

I, like Robert Browning, feel "The best is yet to be, / The last of life, for which the first was made . . ." Thus I would say to the alumni of Carey College who have contributed so much to this phase of my life: I urge you to seize the opportunities of your time — take advantage of the strong liberal arts education you received at William Carey College; strengthen and be loyal to your alma mater; uphold its Christian principles; build your lives well for the present and for the future.

Grace Smith and Robert Browning are right! Older adult years and retirement from a full-time ministry in Christian education can be one of the most special seasons of our lives. In a book entitled *Christ in the Seasons of Ministry* John Killenger identified the stages of church ministry as Spring, Summer, Fall, and Winter. In his description of Winter as a time for special and unique reflection and spiritual growth he told a story about a retired minister who had taken his young grandson fishing in a boat. The youngster was unusually active with questions that day, some that even grandfathers couldn't always answer.

"Why do fish bite?"

"How deep is the water?"

"Why is water wet?"

"Why is the sunset red?"

And finally, the grandson asked "Grandpa do you ever see the face of God?" The retired minister squinted into the setting sun, paused for a long time and quietly responded, "Son, it's getting so the face of God is all I ever see."

All the retired faculty, staff and administrators, and Emeriti Professors at William Carey College should be honored and thanked for their commitment to students who now enjoy the Spring, Summer, and Fall of their own seasons of Christian life. Sometimes they, like many of us, must wait on the Lord for renewed strength while walking but not fainting. At other times, they continue to run without being weary.

At still other times, especially in the apex season of life called Winter, they are able to soar with renewed strength. At all such times we can all see the face of God. And give thanks to Him.

P.S. Next Week. Graduate and Military Programs

The promise of God's presence with his people

By Billy R. Williams
Ezekiel 1:4-6, 15-20, 26-28b

This is the first lesson of a four session unit from the book of Ezekiel. As Daniel in the Old Testament and Revelation in the New Testament.



Williams

Ezekiel is apocalyptic literature employing symbolism and imagery. Set in the period of the Babylonian captivity, this book records the message and mission given to Ezekiel concerning the presence of God with his people to judge and to restore. The promise of God's presence with his people and the portrayal of his glory is given to Ezekiel in the mysterious vision of chapter one. The vision came at an appropriate time, for it was the fifth year of captivity, 597 B.C. (verse 2), for those people taken from Jerusalem in the second deportation by Nebuchadnezzar (II Kings 24:10-16). Forced into the service of their conqueror in the agricultural region near the Chebar Canal, the exiles lived in sharp contrast to the affluent, pagan Chaldeans. Despondent, but not yet repentant, the exiles needed an assurance of

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God's powerful presence.

The vision also came at a crucial time in the life of the young priest Ezekiel (verse 3), for it was likely his thirtieth birthday (verse 1) — the year that he was to begin his temple duties. However, he was exiled 700 miles from his beloved Jerusalem. Obsessed with their own circumstances, priest and people needed a vision from God.

Alone and despondent, Ezekiel may have observed an actual thunderstorm moving toward him. If this were the case, the natural phenomenon soon developed into a supernatural vision of the glory of the Lord. Moving from the north — the direction of Israel's past invaders — the whirling, powerful wind produced a towering, forbidding cloud that was itself flashing with light and burning with such intensity that it looked like glowing metal ("color of amber," verse 4). As the great storm cloud swept across the plains bending everything to its will, Ezekiel was reminded of the irresistible power of God which is able to sweep all before him. The Christian needs also to be reminded that God is bigger than any problem. As Ezekiel was drawn further into the vision,

more details began to emerge. Out of the burning cloud appeared "four living creatures" which had "the likeness of a man" in that they stood upright (verse 5). Each had four wings and four faces (verse 6) resembling a man — God's greatest creation, a lion — the greatest wild animal, an ox — the greatest domestic beast, and the eagle — the greatest bird (verse 10). The implication is that all created beings are made by God to be submissive to his will and enlisted in his service. In this way Ezekiel was being reminded of the limitlessness of God's resources in carrying out his purpose.

Seemingly, in verses 15-20, Ezekiel beheld a celestial chariot, for his attention is focused on four wheels next to each of the "living creatures" (verse 15). The wheels were alike in appearance and construction ("one likeness") having "a wheel in the middle of the wheel" (verse 16), most probably an outer wheel with an inner wheel at right angle to it. The implication was that the wheels could go in any direction at anytime. As one writer stated, "That was not a statement of mechanics but theology: God is not subject to physical laws." The technical word for this truth is "omnipresence."

A third wonder concerning the rims ("rings")

was that they were filled with eyes. These eyes refer to God's ability to see and know all things. Nothing is hidden from his view. The technical term for this is "omniscience." In all of this, Ezekiel noted that the "living creatures" and the wheels moved in perfect unison for they were animated by the same spirit (verse 20). This speaks of the harmony and unity of God's work. A God of intelligent purpose, he works in perfect harmony to accomplish that purpose.

Ezekiel then beheld above the "living creatures" and the wheels a massive crystal-like platform. Upon this platform there appeared a throne-like "sapphire" and upon the throne there appeared one with "the likeness of a man" and the "appearance of fire" (verse 27). Around this throned figure there was a rainbow symbolic of God's grace. Ezekiel was wrestling with the limitations of human language to express the inexpressible — the glory of God! He could do only what others have done in the presence of God's glory — he fell on his face utterly awestruck (verse 28). In the presence of God's majesty, the Christian must remember that this position of humility is the beginning point for anyone who is going to be used of God.

Williams is pastor, First, Gautier.

"Ask God for wisdom in the proper use of money"

By Randall L. Von Kanel

Proverbs 6:6-11; 11:1-14, 24-28; 15:16-17

Among the many "games" of life, the "money game" is by far the most susceptible to disaster. Consider the person who makes the accumulation of wealth the object of life.



Von Kanel

To this person, money can buy happiness and a "whole lot more." The earning of money becomes an obsession, and the loss of any money is the catalyst for more greed. Success is measured by how much money he has, not by whether or not he has lived pleasing to God. In this kind of lifestyle, the scriptural maxim is apropos: "The love of money is the root of all evil." Larry Burkett claims that "the game of money will soon overwhelm the players until it is a 'no holds barred' contest." The tragedy and disaster of such a life is that money has become a god whose path always leads to spiritual poverty.

God has called us to love him and use money, not to love money and use him. Our lesson focuses on the truth that choosing to live by God's wisdom will influence our attitudes toward earning and using money. In the practical pointers for life found in Proverbs, we will

LIFE AND WORK

examine some principles of God's Word related to the proper gain and investment of money.

I. Wisdom in the Earning of Money

When we think on the subject of earning money, almost everyone in our television-conscious generation will quickly relate to the familiar commercial line: "We make money the old-fashioned way — we earn it." The "old-fashioned" way is as timeless as the Word of God. In Proverbs 6:6-11 and Proverbs 11:1-4, God sets forth his demands for the just earning of income. His demands are simple and straightforward — work and work honestly.

In 6:6-11, the proverbist employs the analogy of the ant as a contrast to the person who chooses to sleep his life away. As ants are busy in their day-to-day toil of living, so we must be found in meaningful labor. I am amazed at how quickly an anthill is rebuilt after a human foot has provided a crushing blow. Yet, how quick we are so many times to want to quit and do nothing when life deals us a setback. God does not condone any sense of "do-nothingness." The biblical fabric is interwoven with the work ethic. If we are to have money, we must earn that income by hard work.

A second demand for earning money is that

we work honestly. In Proverbs 11:1-4, the writer reveals that the hard work of marketplace labor is to be carried out with integrity and honesty. Actually, dishonest dealings in business or labor are attempts to side-step or by-pass the demands for work. God is not pleased with any attempt to get something for nothing. In 2 Samuel 24:24, David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The four proverbs of this section each present a contrast of God's delight in honesty and his rejection of dishonesty in the marketplace. Money gained is to be gained with integrity.

II. Wisdom in the Use of Money

Our accountability with money does not stop with how we received it. Money honestly gained through hard work is to be used wisely in accordance with God's plan of stewardship in our lives. Christians have been described as "warehouses," distribution centers for God's disbursement of help to a needy world.

Robert Browning said, "Man seeks his own good at the whole world's cost." God's people, having received from God, are to be those who seek the good of others at the cost of giving of themselves. In Proverbs 11:24-28, God calls the believer to liberally give from that which he has to minister to the needs of others.

The principle of giving out of a perpetual

supply of God's abundance is found in verse 24. When we give, we have more — to give again. When we withhold, we have less. Jesus stated this same principle when he said, "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

III. Wisdom and the Value of Money

Money is not intrinsically good or bad. As with many other possessions, our attitudes and actions toward money will determine whether money will be used for righteous purposes or evil. The writer in Proverbs 15:16-17 admonishes us to consider the true value of money and material conveniences in comparison to the value of a right relationship to God. The conclusion is that it is better to have less and be in fellowship with God than to have the world's riches and be out of the will of God.

Many people today are caught in a cycle of frustration with regards to money and the things money can buy. Someone captured their plight with these words: "They buy things they don't need, with money they don't have, to be friends with people they don't like. And then, when they think they have caught up with the Joneses — the Joneses refinance." Ask God for wisdom to honor him in the proper gain and use of money.

Von Kanel is pastor, First, Hattiesburg.

Israelites keep complaining; God sends fiery serpents

By R. Raymond Lloyd

Numbers 19:1-21:35 (20:3-4, 11-12; 21:5-8, 21-24a)

This is one of the saddest passages in the Bible. Miriam, Aaron, and Moses are all denied admission to the Promised Land. Miriam dies in Kadesh (20:1). The statement is simple and factual, perhaps reflecting a coldness to her on the part of her brothers since she challenged Moses' authority (12:1-5).



Lloyd

Then Moses and Aaron are told by the Lord, "You shall not bring this assembly into the land which I have given them" (vs. 12). This choice family, including Israel's leader and priest, was denied the fulfillment of God's promise to Israel.

Contention with the Lord (vss. 3-4, 11-12). Once again the people of Israel wished they had died with their brethren (probably reference to Korah, Dathan, and Abiram — chapter 16), rather than face the thirst and starvation of the desert. While these folks had a dream of the Promised Land, they had little faith in God, or courage in themselves, to pay the price to get there. If our desire is to claim the blessing of God, there may well be crosses to be borne — a cross being whatever it costs us to do the will

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of God. Faith and courage are essential qualities to enable us to bear our cross and face our future.

In spite of this lack of faith and courage, God does provide; he commands Moses to take his rod (probably same rod with which he struck the Nile to turn the water to blood and divide the Sea; probably the same Aaron's rod), assemble the people, and speak to the rock. Water will be provided (vs. 8).

To the first two directives, Moses is obedient. To the third he is not. Instead of speaking to the rock, he strikes it twice (vs. 11). Does this reflect anger, skepticism, arrogance on the part of Moses? The text does not indicate. Suffice it to say, he sinned and God punished him. There are no double standards. Spiritual leaders — ministers, Sunday School teachers, or whoever — are not immune to the judgments of God. The real issue is that he failed "to sanctify" God before all Israel (vs. 12). To sanctify (root idea of holiness) means to allow the very nature of God to be seen. Anything we do, or fail to do which prohibits the holy nature of God, his uniqueness, his separateness, his love, his wholly otherness from being seen, is sin, and must be judged accordingly.

Kadesh (holy) is given another name,

Meribah (contention), because the people complained, and Moses and Aaron sinned. Even in spite of this, God showed himself as holy (vs. 13).

The fiery serpent (21:5-8, 21-24a)

Following a dramatic victory over the Canaanites, Israel now prepares to go around the land of Edom, having been rejected by them. As they travel this circuitous route the people again become impatient (vs. 4, literally — "soul was shortened," meaning depressed, discouraged, unable to keep one's temper under control, the opposite of long-suffering), and once again complain to Moses and God.

Perhaps the most terrible punishment for all their rebellions was the "fiery serpents." "Fiery" is not a reference to a burning appearance, but to the deadly stinging sensation when bitten by one of the serpents. The word for serpent is "seraphim," the same word used in Isaiah 6 for the heavenly creatures surrounding the throne of God. Though quite opposite in action, in each instance the seraphim are servants of God: in praising him in Isaiah 6 and in judgment by him in our text.

The judgment was so severe, actually resulting in the death of some, that the people repented of their sin and pleaded for the removal of the serpents. God's cure is very strange — an artificial serpent set on a pole. H. H. Rowley notes that in the ancient Near East serpents were often associated with the

restoration of life. In Egypt, for example, amulets of serpent heads were worn around the neck or as part of a head-piece to ward off evil spirits, of living and the dead. Even today, one can purchase souvenirs of such symbols in Egypt. One must realize this bronze serpent is not an end in itself to be worshipped, but represents the God who stands behind the image. The people confessed their sins against God; asked Moses to pray to God to remove the serpents; and the answer was directly from God.

It is God who stands behind an image out of their culture which they understand and God who provides the cure. While it does not specifically state what they were to look at (vs. 9), the context is clear; it is a look in faith to God himself who alone can bring life from impending death. Healing was available from God, but it had to be received by faith.

Jesus, in John 3:14-15, draws upon this text stating that he is the cure for lives that are headed for death because of sin. Just as God used a serpent to reveal his cure for the serpent's sting, so he also sent his Son who took upon himself our sin, to be the cure for the effects of sin in our lives. Just as for Israel, so it is imperative for us to look in simple faith and trust to God, and we shall live. God redeems, but there must be a faith response.

Lloyd is pastor, First, Starkville.

capsules

Senate confirms Vatican ambassador

WASHINGTON (BP) — The Senate has confirmed Thomas P. Melady, a former diplomat and an active Catholic layman, as U.S. ambassador to the Vatican.

Melady, president of the Connecticut Public Expenditure Council, is the third person to hold the post since the United States restored formal diplomatic ties to the Holy See in 1984. He succeeds Frank Shakespeare.

Several religious and church-state organizations, including the Baptist Joint Committee on Public Affairs, opposed the appointment of a new ambassador to the Vatican.

2 profs join SEBTS; 1 declines offer

WAKE FOREST, N.C. (BP) — Two professors have accepted teaching posts at Southeastern Seminary here, but a third has declined to accept the job offer.

L. Russ Bush III, academic vice president and faculty dean, told Baptist Press Wayne McDill and Marvin L. Reid will join the faculty for the fall term, but Paul R. House has declined to accept a job offer to become associate professor of Old Testament.

The seminary sent out a news release following a July 11 called board meeting announcing the three men had been hired. It noted starting dates for the three would be announced later.

Bush, however, told Baptist Press in early August the trustee action constituted a "job offer."

"Until the trustees act, a prospective professor is not offered a contract," he explained. "Only the trustees can offer a contract (to teach); the president is not able to make a job offer."

1st, Dallas, to buy Gaston Avenue site

DALLAS (BP) — Members of the historic Gaston Avenue Baptist Church here, voted Aug. 13 to sell their property and facilities to First Baptist Church for \$3 million.

The purchase could be the first step in a future expansion of Criswell College and the outreach ministry of First Church into the east Dallas area, according to W.A. Criswell, pastor of First Church.

Plan may enlist 7,000 workers for training 37,000 churches

NASHVILLE (BP) — A task force has begun work on the Great Commission Operation, a plan for 7,000 workers to provide 37,000 Southern Baptist churches with individualized training to develop evangelistic growth through the Sunday School.

The 34-member task force, established by Harry Piland, director of the Sunday school division of the Southern Baptist Sunday School Board, will develop the details of the Great Commission Operation, which will be launched in 1991 with training conducted in the churches from 1992 to 1995.

Korean Baptists mark centennial

SEOUL, South Korea (BP) — The world is looking toward Korean Baptists becoming an international missions force, building on the strength gained in evangelizing their own country during the past 100 years. R. Keith Parks told more than 15,000 Korean Baptists packed into the Olympic Gymnasium for their Centennial Celebration.

"There are other groups in the Baptist world reaching out, but as yet there is no model among Asians. I am convinced God brought you to this moment in history to be a model for missions for the whole world," said Parks, president of the Southern Baptist Foreign Mission Board.

Currently nearly a quarter of the 43 million South Koreans claim to be Christians. Throughout the country, Baptist churches number approximately 1,400.

Baptist Village, Israel, begins expansion

PETAH TIQVA, Israel (BP) — A \$2 million expansion of the Baptist Village conference and camping center near Tel Aviv, Israel, will begin as soon as local government officials give final design approval.

A \$300,000 expansion of camping facilities will be the first of several construction phases, said Dale Thorne, director of Southern Baptist work in the Middle East. Baptist Village is a 75-acre complex operated by Southern Baptist representatives. It provides facilities for evangelical church-related conferences year-round and a summer camp for young people.

Camping capacity will be increased from 70 to about 120 campers in the first phase, said Southern Baptist representative Norm Lytle, who directs the facility.

The second phase will include construction of enlarged meeting, dining and recreational facilities and a third phase will provide improved and expanded housing facilities for adults.

Between 20 and 30 professions of faith are registered at the camp annually. A church led by Southern Baptist representative Donald Brown also meets on the site.

The Great Commission Operation will be part of Breakthrough, the 1990-95 Sunday School enrollment emphasis, Piland said.

In the initial task force meeting July 17-18 in Nashville, the group envisioned 7,000 workers trained by the Sunday school division. Each trainee would work with about five churches, assisting pastors and church leaders in analyzing their Sunday school programs, conducting one to three days of evaluation and goal-setting and following up quarterly on each church's progress.

Student and teacher study together

By Breena Kent Paine

NEW ORLEANS — Not often does a high school student want to have a teacher as one of his best friends. But when Mississippian Gary Knight and Mel Yorks discovered a common bond of faith in Christ, a friendship developed. Now they have been studying together at New Orleans Seminary.

Yorks, from West Monroe, La., taught choir at East Ascension High School in Gonzales, La., where Knight was an 11th-grade student and an offensive lineman on the school's football team. Their relationship became more like that of "friend-friend rather than teacher-student," Yorks said, as their common beliefs brought them closer together.

Knight helped Yorks and his wife, Dixie, move into their new home. Also, "with my coming from north Louisiana to south Louisiana, he helped me with culture shock," Yorks explained. "He was there when I needed him."

And Yorks was there when Knight needed him. "He took a stand on things I believed in," said Knight, who rather than engaging in the after-game drinking parties of his teammates, would spend time with Yorks.

One of Yorks' most committed pupils, Knight "really wanted to do something with the choir," Yorks said. During football season, he could not devote as much time as he liked, but "after football season, he gave 400 percent."

"I broke him in in high school," Knight laughed. "He was fresh out of



Gary Knight, left, and Mel Yorks.

college — green — and was going to teach us all about music and choir."

Whenever fights between students would occur, Yorks would try to break them up, but not alone. "I always took (Knight) with me," Yorks said, "to have someone big behind me (taking care) of the back door."

While Knight was in college, they continued their friendship, and when Yorks discovered his former student was planning to attend seminary, he asked Knight to room with him. To work on his master's degree, Yorks stays in a dorm room at the seminary during the week and commutes on

weekends to be with his family in Logansport, La., where he is a youth and music director at First Baptist Church.

Knight, minister of youth and children at Union Church, Tylertown, Miss., just finished his first year of master of religious education studies at the seminary. "We try to spend time praying together and sharing ideas for youth ministry," said Yorks, who received his master of religious education degree in music this summer.

Paine writes for New Orleans Seminary.

Mission volunteers robbed in Belize

By Sarah Zimmerman

DANGRIGA, Belize (BP) — Eight Southern Baptist mission volunteers to Belize, Central America, were robbed Aug. 7 of about \$500 and two cameras.

No one was harmed in the incident which took place 18 miles west of this coastal city.

The four men and four women were one of six teams working in Belize for one week in a mission effort coordinated by Green Acres Church in Tyler, Texas, and Otis Brady, Southern Baptist foreign missionary based in Belize City.

The group arrived at Light of the Valley Baptist Church Aug. 6 to conduct Vacation Bible School, youth recreation, discipleship training, and revival services. The church has been without a pastor for more than a year, so much of the work involved encouragement of the Belizian church leaders.

The group was at the church pastorium when the robbery occurred. About 11:45 p.m. the group joined hands to pray before retiring for the night but was interrupted by a loud bang at the door. Two men wearing masks — one armed with a knife and the other with a shotgun — kicked in the door.

Dennis Wiles, pastor of Southside Church in Tyler, one of Green Acres' mission churches, became spokesman for the group. He said to the robbers, "in the name of Jesus, don't harm us." The man carrying the knife replied that all they wanted was the group's money.

Team members put their money on the floor. The second man kept the gun on the group while the man with the knife searched other rooms for valuables.

As the robbers left, they said they would "come back for your heads" if the crime was reported to the police.

When the men were gone, Wiles said the group huddled on the floor and thanked God for their safety. They sang a chorus before deciding to go for help.

Team members and church leaders decided to report the robbery despite the threat. That night a police officer took statements from each team member. Based on the team's description, the officer suspected one robber was a man who had been arrested earlier and was out of jail on bond.

The officer found two suspects Tuesday morning on a bus headed for Belize City where they could exchange the American money for Belize currency.

About \$300 and the two cameras were recovered as evidence in the case. Tuesday morning the group was given the option of continuing its work at Light of the Valley Baptist Church or going to Belize City to work for the rest of the week. The decision to stay in the valley area was unanimous, Wiles said.

"We felt that God had called us here, and we were not going to let an attack from Satan drive us out," he said. Later Wiles noted that spiritual warfare goes on constantly, and his group was simply the pawns that were used in the battle that night.

Staying in the area was a strong testimony of God's power, Wiles said.

The last night of the revival about 100 people filled the church for the service. People stood outside looking through windows to watch the service.

Two men made professions of faith in Jesus Christ that night and asked to be baptized.

Police officers asked the team to stay in Belize until Aug. 14 to testify in the suspects' trial. The team had planned to leave the country Aug. 13, but agreed to stay for the trial.

If the team had not stayed, the suspects might have been released because no one would testify against

them, and that would not have been fair to the people in the valley area, Wiles said. Also, he said the team felt it was important to testify in the trial for other United States citizens in the country. He did not want to send the message that United States citizens were easy targets for crime because they would leave before a trial.

The trial was set for Aug. 14, but the suspects escaped from prison Aug. 12 while serving on a work crew. The magistrate heard the team's testimonies on Aug. 14 as scheduled and returned the stolen items. However, a verdict or a sentence in the case was not determined in the suspects' absence.

Zimmerman is assistant editor of the Baptist Messenger, Oklahoma.

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